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COLLEGE LIFE:

ITS THEORY AND PRACTICE.

BY

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PREFACE.

The Baccalaureate Discourses in this volume were addressed by Dr. Olin to the young men under his charge during the last years, the Lectures during the last months, of his life. The writing of the Lectures was his closing literary labor, their delivery his final public utterance. A precious legacy to students, in whose welfare he was most deeply interested, their earnest words have in many instances given permanent impressions to character, decided direction to conduct. They embody his mature and comprehensive views in relation to mental and moral culture, developed in the experience of nearly a quarter of a century spent in college halls; and their suggestions and counsels deserve the careful consideration of the undergraduates of the colleges of our land.

As there has been a special demand for the volume of Dr. Olin's Works containing these lessons to young men —lessons from their point and power entitled to take a permanent place in college literature—it has been thought desirable to issue them in a form adapted to the library of a student.

CONTENTS.

The Theory and Practice of Scholastic Life.

(IN SEVEN LECTURES.)

LECTURE I.

IMPORTANCE OF UNDERSTANDING THE TRUE THEORY OF SCHOLASTIC LIFE.

Introductory Remarks.—All serious Pursuits have a recognized Theory.—Educated Intellect encroaches upon the Sphere of mere physical Energy.—Illustration.—Education a Science as well as an Art.—An Acquaintance with the Theory essential to the Success of the Teacher.—Still more so to the Student.—Involuntary Inmates of a College.—Mental Aliment without mental Appetite.—Its Results.—Revolt from an odious Bondage.—Few youthful Defects irretrievable.—Curative Discipline of a wise mental Regimen.—Manly Resolutions and Efforts.—The Law of Habit.—Its Efficacy.—It diminishes the Friction of Life, and is highly beneficent, but despotic.—The Boy is Law-giver to the Man; hence the supreme Importance of attending to the Formation of Habits.—No Antidote for Offenses against our intellectual Nature.—The Season for sowing no less important than the Soil.—Temptations of the young Student to embrace fallacious Theories of academic Life... Page 9

LECTURE II.

MOTIVES TO THE PROSECUTION OF LIBERAL STUDIES.

Nature and proper Function of Motives.—Treatment of first Principles necessarily Metaphysical.—Arguments from no other Source so luminous and satisfactory.—False Theories adopted by some Students relative to their own Capabilities.—Causes of their adoption: Indolence; imperfect mastery of elementary Principles.—The Remedy.—Various types of Mind.—Difference between Motives which *do* and which *ought* to control.—The power of Motive not arbitrary.—Men have power to control the Motives that control them.—Selection of the Motive Forces.—They should be pure, per-

manent, elevating.—Difference between voluntary and involuntary Motives; unworthy and inadequate Motives; a desire to escape more laborious Occupations; dread of Disgrace; the gratification of parental Pride; Emulation; Ambition: the two last, however, not to be discarded as purely mischievous.—Ambition distinguishable from Emulation, but liable to the same Objection.—Characteristics of an ambitious College-Student..... Page 23

LECTURE III.

PROPER INCENTIVES TO HIGH INTELLECTUAL ATTAINMENTS.

Difficulties in the Student's Career not greater than they should be.—A Mind not Insane or Imbecile is competent to overcome them.—Analogy between the Cultivation of the Mental and the Moral Powers.—The Dictates of Conscience.—Proper Incentives to a thorough Education must fulfill two indispensable Conditions: Congeniality to the Mind and Permanency in their Influence.—A Desire to develop and cultivate the Intellect.—The Connection of the *Motive* with the *End* of Intellectual Pursuits.—On this Principle, the *attempt* to learn is of itself Success, and every Obstacle overcome is a Triumph.—The Student is preparing not only for Temporal Enjoyments, but for the Cycles of Eternal Being.—The Mental no less than the Moral Character receives ineffaceable Impressions in the present Life.—Curiosity as a Motive.—Its Function analogous to that of the Appetite.—Its Suggestions always to be heeded.—Difference in this Respect between a Wise Man and a Fool.—Curiosity as tending to produce an earnest love of Truth for its own Sake.—Mental Habitudes of Newton and of Washington.—Admonitory Caution..... 36

LECTURE IV.

DEVELOPMENT AND DISCIPLINE OF THE MENTAL FACULTIES.

Retrospect of the preceding Suggestions.—Claims of Patriotism and of Religion.—What is Education?—Analogies from physical Training, Labor, Rest, Recreation, Diet, Dress, general Symmetry.—Distortion and Malformation.—Some Faculties of the Mind invigorated at the expense of others.—Illustrations.—Course of Study should be comprehensive, well selected, and well proportioned.—It is the mental Effort, and not the Knowledge attained, that disciplines the Mind.—Illustrations.—Shallow but common Argument against the pursuit of literary Studies.—Grievous Mistakes into which Students fall from not appreciating the true Idea of Educa-

tion.—The Mischief enhanced by the example of showy Accomplishments.—The Course of Studies pursued in American Colleges.—The Result of protracted Experiments in Education, and the best System ever devised for the Development and Discipline of the Mind..... Page 50

LECTURE V.

THE BEST MEANS AND INSTRUMENTS OF MENTAL DISCIPLINE.

Early intellectual Habits.—Power to modify and change them.—The Memory.—Concentration of Thought.—Improvement of the reasoning Faculties.—The Study of general Principles.—Illustrations from Chemistry and Geology.—The Mathematics.—The Languages of Antiquity.—New Sources of Satisfaction thence arising to the diligent Student.—The attainment of a pure and elegant Style.—A Suggestion from personal Experience.—Efficacy of Method and orderly Arrangement.—Objections answered.—Laws of Association.—Superficial Methods of Study.—Thoroughness of Investigation the only Method of making future Studies easy and pleasant.—Facility of Acquisition not always a test of intellectual Capacity.—What are called hard Studies rather to be preferred.—From them the Mind derives Strength.—Discipline rather than brilliant Talents produces great Men..... 64

LECTURE VI.

OFFENSES AGAINST PROPRIETY AND GOOD TASTE.

A difficult Problem.—Essentials to the efficiency and completeness of Mental Discipline.—Attention to minor Matters.—Vices of Manner, when habitual, difficult to eradicate.—Vicious Pronunciation of common English Words.—The Remedy to be applied in Youth, if ever.—The correction of Faults does not require Talent and Genius, but Humility and Resolution.—Awkwardness of Attitude and Gesture.—Slang Phrases.—Corrupt Language leads to corruption of Taste.—Grossness cultivated by the Student clings to the Man in after Life.—Self-reforming Power the distinguishing Privilege of the Young.—Labor, Self-denial, Patience, Perseverance requisite.—Analogy from the business of the Gardener.—Attention fixed on Things to be avoided rather than on Things to be acquired.—The removal of a Fault more important than the acquisition of an Accomplishment.—Simplicity of Action.—Unambitious Style.—Purity of Language.—Use of strong Epithets.—Illustrations.—Effects.—False Rhetoric leads to false Logic..... 78

LECTURE VII.

THE FORMATION OF CHARACTER IN COLLEGE.

Nature and power of Habit.—Character widely different from Reputation.—It is made up of a Man's real Qualities and Accomplishments.—Latent Agencies incessantly at work.—Peculiar Impressibility of the youthful Mind.—Far more so than that of Childhood or mature Manhood.—Germs of Good and Evil rapidly developed at College.—Practical importance of the prudential Regulations of Academic Life.—System and Regularity.—Punctuality.—Order.—A Defense against the Encroachments of Indolence.—Character modified by Associations.—Laws of Academic Institutions.—They are its Ideal, its Model.—Why they do not always produce the desired Result.—Young Men are Free Agents..... Page 94

Baccalaureate Discourses.

I.

INDISPENSABLE REQUISITES FOR SUCCESS IN LIFE.

A Discourse to the Graduating Class of the Wesleyan University. 1844 105

II.

RESOURCES AND DUTIES OF CHRISTIAN YOUNG MEN.

A Discourse to the Graduating Class of the Wesleyan University. 1845 125

III.

THE RELATIONS OF CHRISTIAN PRINCIPLE TO MENTAL CULTURE.

A Discourse to the Graduating Class of the Wesleyan University. 1848 163

IV.

EARLY PIETY THE BASIS OF ELEVATED CHARACTER.

A Discourse to the Graduating Class of the Wesleyan University. 1849 201

LECTURES, &c.

The Theory and Practice of Scholastic Life.

LECTURE I.

IMPORTANCE OF UNDERSTANDING THE TRUE THEORY OF SCHOLASTIC LIFE.

Introductory Remarks.—All serious Pursuits have a recognized Theory.—Educated Intellect encroaches upon the Sphere of mere physical Energy.—Illustration.—Education a Science as well as an Art.—An Acquaintance with the Theory essential to the Success of the Teacher—Still more so to the Student.—Involuntary Inmates of a College.—Mental Aliment without mental Appetite.—Its Results.—Revolt from an odious Bondage.—Few youthful Defects irretrievable.—Curative Discipline of a wise mental Regimen.—Manly Resolutions and Efforts.—The Law of Habit.—Its Efficacy.—It diminishes the Friction of Life, and is highly beneficent, but despotic.—The Boy is Law-giver to the Man; hence the supreme Importance of attending to the Formation of Habits.—No Antidote for Offenses against our intellectual Nature.—The Season for sowing no less important than the Soil.—Temptations of the young Student to embrace fallacious Theories of academic Life.

I HAVE long desired to read a brief course of Lectures before the students of the University on the *theory* and *practice* of the Scholastic Life. Hitherto I have been prevented from entering on the execution of this design by the same cause which has thwarted so many of my plans for professional usefulness. That I am hereafter to be exempt from these interruptions, I know not that I have reasonable ground of expectation, and the brief discourse to which you are about to listen does not pledge or purpose any extended discussion

of the subject which has been suggested. This essay is not offered as an introduction to such a discussion, nor as expressive of a hope that I may be able to follow it up with such a course of instruction as seems to me very desirable Should circumstances permit, however, I shall gladly prosecute the design suggested, in a few lectures, delivered occasionally, and at such intervals and at such times as may be most convenient. Such a plan, or, to speak more properly, this entire absence of a plan, will exclude the possibility of symmetry and fullness; but the most brief, desultory treatment of such a subject may not be unfruitful of suggestive hints, which the thoughtful student will be able to pursue and elaborate for himself. Any exposition of the principles and maxims concerned in his daily occupations may be expected to exert an influence valuable in proportion to the philosophical insight and practical wisdom with which it may be characterized.

Every serious pursuit in which the various powers and faculties of men find employment has a *theory* — a code of fundamental principles, or, at least, of recognized rules of procedure, in accordance with which its labors are supposed to be conducted. This is true of the various branches of handicraft and of mechanic arts, no less than of those higher departments of study and activity which give employment to the most distinguished professional attainments and the profoundest scientific knowledge. As society advances in civilization and refinement, the simple operations of the work-shop and the field grow into arts and sciences. The rude appliances of the peasant-mechanic give place to the elaborate machinery and dynamic combinations of an industrial establishment. Every step in this career of improvement implies and necessitates a corresponding progress in the artisan and the operative. Formerly it was enough that he possessed vigor and dexterity. Precision of the eye was his guiding intelligence, and the right hand's strength and cunning were

instead of mechanical forces and adjustments. Skillful manipulation was then all-sufficient for his purpose; but he must now draw upon his mental resources, and rise up to the comprehension of a principle at the peril of being thrown out of employment, or of being fixed in the position of an unthinking *co-operative*, with the wheels and hammers that whirl and clack around him. It is in obedience to the laws of our being that intellect and education incessantly encroach upon the sphere of unintelligent physical energy, and gradually extend their dominion over the entire field of human occupations. Of the strength and universality of this tendency, a striking illustration is furnished by the present condition of the laboring classes in this country. These classes are composed partly of native-born citizens, who have enjoyed the benefits of a good common education, and partly of foreign immigrants, who have never learned to read, or, what is about its equivalent, having learned to read, have been prevented by their rulers, their religious teachers, or their poverty, from reading books calculated to awaken thought and invigorate the intellect. As a result of this difference in mental condition, those who have been trained to think, do, as a general rule, engross all the occupations in which thought and intelligence are favorable to success, while the more rude exotic masses are doomed to perform the drudgery and to fill the servile offices of a great nation.

The uneducated Irishman excavates canals and rail-roads. He is a porter, a hod-carrier, a quarry-man, a stable-boy, but seldom an artisan, an architect, an engineer, or a master-builder. He can wield a spade or perforate a rock by the monotonous stroke of the drill, but he is generally found poorly qualified for the more complex operations of agriculture; and his daughters seldom make good operatives in a manufactory. It is instructive to observe with what unerring instincts these untaught sons of toil and misfortune, upon their first arrival upon our shores, subside into their natural

place beneath the lowest stratum of our American society, and, lifting up the superincumbent mass upon their brawny shoulders, seize upon all the humbler occupations as the endowment held in trust for them by this great, free country. It is not national prejudice or national jealousy that imposes this inevitable burden upon the adopted citizen. It is not his natural inferiority in mental or physical endowments. We freely admit the refugees of all nations to share all the privileges and facilities of our fruitful domain, and the educated Irishman and the educated German are wont to prosper, even beyond the men of other races, in the various departments of business and enterprise. The comparative ignorance of the immigrant must be held responsible for all the unfavorable results of his unequal competition with the native American. The American is intelligent. He brings an awakened intellect to the pursuits of life. He grasps the *theory*—he comprehends the principles of his occupation, and to that extent, at least, he is a philosopher whose hands are guided by his understanding. The blunter and the darker intellect plies his tools diligently enough, but never stirs his ideas. He is the very slave of routine, but is incapable of understanding or following out a theory. He is a prodigy of dexterity, which comes from a patient repetition of one or a series of corporeal movements, but is hopelessly deficient in skill, which supposes some comprehension of the science needful to the perfection of his art.

To apply this palpable but highly instructive illustration to the subject in hand, the scholastic life involves *theory* as well as *practice*. Education is a science as well as an art. Educational institutions are organized and conducted on well-established philosophical principles, no less than in accordance with the lessons of experience and the exigencies of the current time. The pursuits of the student rest upon grounds, and are sustained by reasons that lie back of all schools and colleges, and possess an authority quite independ-

ent of positive rules and institutions. It is admitted, on all hands, that the teacher who has not mastered these fundamental principles, and who does not feel their power, and infuse their spirit into the performance of his duties, is eminently disqualified for his vocation. He degrades a liberal, intellectual function into irksome drudgery, which, when it no longer ministers in the presence of a guiding philosophy, no longer possesses power to move the springs of mental activity, or authority to direct the inquiries of awakened curiosity. With a good reason, then, is it demanded of every instructor of youth that he should come to the discharge of his duties in the full comprehension of the principles that underlie his art; but the reason is good and sufficient only because, to the fit discharge of such duties, it is indispensable that he be able to induct his pupils into a mastery of the same higher philosophy.

This knowledge of first principles is even more important to the student who aspires to an education truly liberal than to the teacher himself, who often acquires the elements of science and language very perfectly by virtue of endless repetitions, while wholly unconscious of their subtile powers and manifold relations and affinities. By force of inveterate habit, he can walk in the dark, and without tripping, the wonted round of his narrow curriculum. He may be likened to the porter of a princely mansion, who never advances beyond the vestibule of the palace, though forever employed in opening the door which admits hundreds into beautiful saloons blazing with light and magnificence.

The great majority of those who enter our higher institutions of learning do not study science and literature as a profession, but as a discipline—as the only approved method of acquiring high mental accomplishments, and as the richest source of refined, elevating pleasures. For the attainment of such ends, something more is manifestly demanded than an unsympathizing, half-forced compliance with the routine of

the study and the lecture-room. The most exemplary industry may easily forfeit some of the highest rewards of mental effort for want of taking into its theory of the scholastic life a few just, guiding ideas, and the most honorable ambition, at the close of the most successful scholastic career, often finds itself disappointed and chagrined just because, through its fault or its misfortune, it chose to yield the direction of irretrievable years and opportunities to the control of ideas and motives which, however favorable to intensity of purpose and pursuit, are not found compatible with the freest and most healthy intellectual growth, and with the fullest breadth and depth of intellectual life.

These remarks do, as I will allow myself to believe, sufficiently develop the general object and intention of this lecture. It seeks to demonstrate, and to impress on those who hear me, the pressing elementary importance of comprehending the *theory* of the scholastic life, and of prosecuting their studies under the guiding, sustaining impulses of an intelligent ever-conscious homage to the reasons that should inspire and control their pursuits.

The aims of this discussion suppose in the student an ingenuous desire to make the most of his academic opportunities—a willingness to endure the labor of mental effort—a manly purpose to bestow upon the capacities with which Nature has endowed him, a diligent and pains-taking culture—a laudable ambition to attain to whatever mental excellence may be conceded to a thoughtful, earnest use of his time and opportunities. It must be obvious to all that a system of education conceived and carried out in a just, philosophical spirit, can adapt itself to those only who really desire to be educated, and who are prepared to co-operate heartily in the accomplishment of this object. The teacher will no doubt have to provide for a number of anomalous cases in which the voluntary concurrence will be too feeble for easy recognition, but with these he must deal as exceptions to all natural

and reasonable laws, and by such expedients as observation, experience, or even despair may suggest.

I am also aware that there is usually to be found in places of public education a class of young students who are engaged in scholastic pursuits in deference to wishes and arrangements in which their own preferences have not been consulted, and from which, if their tastes had been gratified, they would perhaps have chosen to refrain. We are accustomed, however, to find in this class a number of examples of fine, growing scholarship, and it is often a peculiar advantage enjoyed by persons so young that they have not acquired that relish for the excitements, the gains, or the freedom of active life which diverts so many who come later to engage in scholastic pursuits, from their chosen career. If young men in this particular stage and condition of intellectual development will, as in duty and all consistency bound, hold themselves pledged to carry out the cherished design of the parent, under the favorable auspices of the large and manly philosophy which is here commended to their approbation, I know not who may cultivate the field now open before them with fairer hopes of reaping a plentiful harvest.

Scholastic pursuits prosecuted in the absence of these genial, attractive influences, must always lack the vitality of a conscious, joyous spontaneity, and incur the hazard of bringing upon the mind an irritating sense of being in bondage to arbitrary rules, which, having no felt affinities for the intellectual constitution, naturally become repulsive, and provoke opposition rather than incite to a cheerful, productive industry. Mental aliment taken thus, without any call from the mental appetite, is likely to be digested imperfectly or not at all, and consequently to minister little to constitutional beauty, vigor, or elasticity. It is *bolted* under a painful sense of necessity or duty, in a paroxysm of resolution or despair, like nauseous drugs, or like the unpalatable diet prescribed to dyspeptics by Dr Alcott or Mr. Graham, rather than re-

ceived with gusto and gladness like the delicious morsels of the confectioner or the ripe fruits of early autumn, which every organ concerned seizes with avidity and caresses lovingly, prolonging the satisfaction as far as pleasure so fleeting can be induced to remain. It is an inevitable result that intellectual objects thus prosecuted under external pressure, without inward excitement or vocation, will become not only insipid, but distasteful; and whenever the disgust shall grow to be stronger than reverence for parental authority, and that sentiment of self-respect and shame which is commonly able for a time to exert a restraining influence, may we expect to see the swelling impatience blaze up into a revolt, and emancipate itself from an odious bondage to study with that mingled feeling of triumph and resentment which a "fugitive from labor" may be supposed to have when he finds himself on the safe side of Mason and Dixon's line. It seems to me that study carried on in such a spirit as I have supposed, even though it should continue to be prosecuted with considerable diligence, must obviously and inevitably fail to produce any considerable results. The mind, doomed to work under a species of constraint at problems and for reasons which it will not be at the pains of fully comprehending, usually becomes unelastic, sullen, and skeptical, and no longer discerns or relishes the truths evolved by the processes with which it is employed. Imagination, finding no genial atmosphere, and "out of its element," puts off its wings, and becomes somnolent and sluggish, while the powers of invention remain unproductive and dormant, as if chilled with perpetual winter.

I have described the actual condition of a number of young men by no means deficient in good mental powers, and even well endowed by nature with all the aptitudes requisite for high achievements in scholarship. In the strength of my faith that hardly any intellectual or moral default in young men is irretrievable, I express my conviction that there is no

ground for despair, or even for serious discouragement in these cases, provided only we can persuade the subjects of our solicitude to rise up manfully against the scandalous dictation of routine and accident under which they have hitherto prosecuted their scholastic labors, and resolutely subject their mental ailments to the curative discipline of a wise mental regimen.

It is quite within the competence of sober thought, followed up by manly resolves and efforts, to put the springs of intellectual life a-going once more under a tide of vital influences powerful and permanent. Let the victim of unreflecting apathy or irresolution awaken to self-control, and earnestly contemplate intellectual pursuits in their manifold relations and connections with humanity, and with the social and moral obligations and the destinies of human life, and he will soon be made conscious of new, noble impulses welling up from the depths of a free, aspiring soul, that shall henceforward rejoice in its newly-discovered resources, and assert a spontaneous, irrepressible claim to the high dignity of the fullest mental development, and of the most sedulous mental culture. No longer in bondage to unintelligent, arbitrary routine, and freed from the humiliating discipline inflicted by self-reproach and mortified pride, the mind may be expected to rebound, buoyant with long-suspended spontaneity, conscious anew of appetencies for ingenuous pursuits, and of a liberal curiosity eager to be satisfied with those truths which constitute the sum of human knowledge, and which progress in its every step is ready to reveal.

Before concluding this preliminary Lecture, allow me to call your attention to the deeply interesting relations of the subject under consideration to the *law of habit*. Habit, I need not inform you, is the proclivity and aptitude for any action or method to which we become accustomed. It is the result of a frequent repetition, in the same direction, of any movement of body or mind, and it is of such efficacy that an

action, at first performed with difficulty, by the utmost exertion of our faculties, comes to be done spontaneously, and with as little effort or consciousness as attends respiration or the circulation of the blood. Children have, at their outset in life, *no habits*. The utterance of a single word or syllable costs them much effort, and supposes a multitude of painstaking experiments in exercising the organs of speech, and in imitating the articulate utterances of others. A mature man, on the contrary, lives, and moves, and has his being under the daily and hourly dominion of habit. He is, to use one of the pithy aphorisms in which our vernacular tongue so much delights to announce comprehensive truths, "a bundle of habits," "a creature of habit." All the movements of body and mind become *habitual*, and, with the progress of years, become more and more intensely habitual, till what were at first the most difficult mental efforts and the most elaborate achievements of art, attain to the facility and well-nigh to the unconsciousness of mechanical operations. It can not be doubted that this tendency of our nature is highly beneficent. It greatly diminishes the friction of life by gradually dispensing with the painful outlay of attention and effort, which are indispensable in the incipient stages and endeavors of all progress in knowledge and art, and it offers the most sustaining encouragements to strenuous exertions, in providing that good aspirations and persevering efforts shall grow into virtues and permanent forces under the conservative power of a great constitutional law. We are to remember, however, that habit, though often a beneficent master, is always despotic when once it has established its sway. We are free to choose what habits shall reign over us, but not to reject a dominion eminently legitimate and natural, since it has grown up with us from childhood, and been deliberately invested with supreme authority by the consent and usage of our entire history. In laying the foundations of this powerful omnipresent domination, youth enacts statutes for age, and

the boy is law-giver to the man. If it were desirable, it is yet impossible to reverse this order of events, and transfer from the inexperience and the recklessness of mere boyhood to the discretion of riper years a trust so precious and so deeply interesting to the individual and to the race in all their stages of progress. None, however, can resist or evade this fundamental law which Nature has impressed upon the race, and I am wholly unable to suggest for the consideration of young men, engaged from day to day in fashioning a life-long and even an eternal destiny, a more powerful or a more philosophical motive of conduct than is proposed in the potency and the permanence of this irreversible decree of heaven. What inducements have they to scrutinize their position, and fully to comprehend its liabilities, as well as the great advantages which this law of habit unquestionably affords for the attainment of high intellectual and moral excellence? The middle-aged and the old have comparatively little interest in such an investigation. For them the omnipotent past has already fixed its impress upon the current and all coming time. The intellect has already received its pressure and its hue from opportunities, well or ill improved, long since gone, but still working potently in the character and in the destiny which it was their mission to fashion and control. For the young, the present is all-powerful, and it offers its resources and plastic skill to establish in their behalf, over all the expanse of the future, the dominion of intelligence and virtue. They now preside over the solemn council, in obedience to which intellect and character are to be molded. They are incessantly employed in weaving the web of their own destiny, and every throw of the shuttle draws after it a thread, which may become a clew to guide them through life's labyrinths, or a boding symbol of the dismal catastrophe appointed for all who impiously leave to blind Chance and envious Fate the control of interests which Heaven intrusts to each human being for himself.

Do we ask too much of young men occupying a position of such marvelous influence, where misdirected effort and ignoble sloth alike entail upon the mental and moral character ineffaceable deformities and irretrievable disabilities, when we beseech them to ponder well the paths in which they shall elect to walk; to examine with jealous scrutiny *their reasons* for pursuing the course of life in which they find themselves engaged, and for the maxims or the accidents which really guide them to the exclusion of a juster, sounder philosophy? *Now*, these moving forces and guiding lights may be modified and rearranged at pleasure. All the mind's powers and faculties are now subject to the reason, and susceptible of new impressions—of taking new directions and a new inspiration. They are already beginning to part with this power of self-transformation and control. The sphere of this free action is gradually contracting by the growth of habit, and the mental constitution is constantly tending to a state of fixedness and pertinacious resistance to all ameliorating changes.

We do not borrow these lessons of admonition and warning from divine revelation, but from mental laws universally recognized, and from experience which is verified in the history of every individual of our race. Under the benignant religious economy which offers its remedies and its aids to reformatory efforts in every stage of life, the morals and delinquencies of youth, however great or pernicious, are not irretrievable. For early offenses against our intellectual nature, however, heaven has provided no such antidote, nor has human sagacity ever been able to discover a substitute for those mental habits and aptitudes which a thoughtful, painstaking industry will secure for the young, but which are forfeited absolutely and forever by the indolence that will not toil, and the sottishness that will not think. We do not transcend the sobriety of a measured and cautious phraseology in affirming that the youthful student has proffered to him, in his actual opportunities, once for all, the key of knowl

edge, and that his position *necessitates* the making of a choice which will open before him a luminous way to the dignity and consolations of the true philosophy, and to the yet higher dignity and consolations of putting forth a beneficent influence in behalf of the interests of humanity, or which shall consign him to a very different career, where the faculties will, indeed, find a spontaneous development without the toil of diligent culture, but such a development as permanently disqualifies the human being for the purest, highest enjoyments and occupations—as degrades the higher and gives supremacy to the lower tastes and aspirations of the soul, and effectually paralyzes the energies intrusted to us for accomplishing the good work which God has placed us upon this earth to perform.

Whoever, then, has been smitten with a laudable ambition to sow the seeds of intelligence in the human mind, to mold its divine capabilities into graceful forms and symmetrical proportions, to nurture its crude energies and give them a salutary direction, does well to remember that the season for sowing is no less important than the soil. He should take his position at the threshold of academic life, and make haste to pour his redeeming, loving counsels into the willing ear of the youthful aspirant for literary culture before it is preoccupied by other less competent advisers—while the feelings are fresh and the heart buoyant.

The larger portion of a scholastic community are, perhaps, likely to be moved by impulses of sufficient strength to overcome any antagonism which the youth of feebler purpose is too often called to encounter on less advantageous terms. Among the better influences which mingle with a literary atmosphere, the unsuspecting neophyte is likely to come under some temptations to embrace fallacious theories of college life, which have descended from the past through no very trustworthy channels, along with other doubtful traditions, and which usually find in each generation of students a

few zealous champions and expounders. This very inconsiderable sect is distinguished chiefly by a most unwarrantable faith in the efficacy of external circumstances. It trustfully confides mental culture and illumination to the genii of academic groves—a set of plastic agencies, latent, indeed, but presumed to be ever active, and to the lights reflected by the intellectual constellation upon which, whenever his eyes are open, the student is compelled to gaze. It deprecates as the student's chief danger the damage done to brilliant genius, and especially to the imagination, by too much devotion to study. Against the injustice of contemporary academic opinion, which is seldom very favorable to their pretensions, these poetical persons make a confident appeal to the future—the predestined theatre of achievements in statesmanship and eloquence, such as in their day may, with some show of reason, lay claim to the honor of inspiration, since they must appear to be the result of an educational process utterly incomprehensible and transcendental. I do not propose an encounter with the doctrines of this class of light-hearted aspirants for literary eminence, but it seems not inappropriate to bestow upon them this passing notice. Even indolence and mental eccentricity acquire a measure of respectability by professing to have a reason for their follies, and the few representatives of the theory adverted to still to be found, I fear, in all literary institutions, contrive to make their proselytes and so to keep up the succession by presenting their crudities to unwary and inexperienced youth in the dignified and pretentious guise of a logical theory.

I propose on another occasion to exhibit some of the philosophical reasons why the student should aspire to the attainment of thorough liberal education.

LECTURE II.

MOTIVES TO THE PROSECUTION OF LIBERAL STUDIES.

Nature and proper Function of Motives.—Treatment of first Principles necessarily Metaphysical.—Arguments from no other Source so luminous and satisfactory.— False Theories adopted by some Students relative to their own Capabilities.—Causes of their Adoption: Indolence; imperfect mastery of elementary Principles.—The Remedy.—Various types of Mind.—Difference between Motives which *do* and which *ought* to control.—The power of Motive not arbitrary.—Men have power to control the Motives that control them.—Selection of the Motive Forces.—They should be pure, permanent, elevating.—Difference between voluntary and involuntary Motives.—Unworthy and inadequate Motives; a desire to escape more laborious Occupations; dread of Disgrace; the gratification of parental Pride; Emulation; Ambition: the two last, however, not to be discarded as purely mischievous.—Ambition distinguishable from Emulation, but liable to the same Objection. — Characteristics of an ambitious College-Student.

In my introductory Lecture I announced, in terms more comprehensive, perhaps, than definite and intelligible, as the intended subject of some further discussion, "the Theory and Practice of Scholastic Life." To illustrate the importance to the student of comprehending the philosophy of his daily occupations, I referred to the pursuits of common laborious life, which, no less than the sciences and more liberal arts, are dependent on certain principles, a knowledge of which is indispensable to their successful prosecution. It is for want of the education and mental activity requisite for the attainment of such humble degrees of theoretical lore that foreigners prove so greatly inferior to our better-instructed native population in all but the lowest employments. Acquaintance with the "theory" of the student's life is no less necessary to the satisfaction than it is to the success of the as-

pirant for intellectual culture. Without such induction into first principles, the business of education becomes a drudgery, repulsive to the tastes of the young, who no longer make much proficiency in the acquisition of knowledge after the mind has lost the support and the alleviation of its own spontaneous sympathies. I also adverted to the great practical importance of an early familiarity with first principles, in anticipation of adverse habits, which speedily interfere with the mind's freedom and ductility, and render impracticable, or, at least, exceedingly difficult and slow, the adoption of any improvement or activity in any new direction or method. I did not allow myself to doubt that my statements and arguments, here repeated in a very summary way, would be received by my intelligent audience as satisfactory and conclusive, and yet I did not think it superfluous to admonish the inexperienced student of the existence in our colleges of an ancient theory, antagonistic to mine, which presses philosophy into the ignoble service of indolence, and offers dissuasives from laborious methodical study, to a certain class of minds so plausible and soothing that they may be in some danger of suspecting repose, and not labor, to be the chief condition of success in college life.

It is the assigned business of the present occasion to suggest for your consideration the motives which invite an ingenuous young man to devote himself to liberal studies, and which, in all the toil and solicitude incident to his chosen career, are ready to minister their unfailing impulses for his support and consolation. With the hope of enhancing the usefulness of this discussion of the true theory of scholastic life, I will venture to occupy a few moments with some preliminary remarks upon the nature and proper functions of motives. In the estimation of an auditory of thoughtful, inquisitive young men, devoted to intellectual pursuits, it will be no disparagement to such remarks that they are essentially metaphysical in their character.

The treatment of first principles, in order to be of any value, and worthy the attention of a student, must always be metaphysical; and it is a reflection upon the real intelligence and manliness of a cultivated mind to anticipate that it may be found to lack the capacity or the taste to deal with those fundamental propositions which are the sources of all just reasoning and all wise theories. I will add that, to a mind really intent on improvement, and willing to rouse itself to the exercise of its highest powers, no arguments are so luminous and satisfactory—none are so full of the germs of practical wisdom and available results as those which, under the name of metaphysics, are often lost upon the multitude, not so much because they are found to be incomprehensible, as because they are decided, without examination, to be so much unmeaning, impertinent jargon, not worth the easy effort of attention which it would take to understand them. I would earnestly premonish those who hear me that they can not admit into the mind a conclusion more essentially false than this, or more fatally pernicious in its influence upon their future career as students and scholars. Never, young gentlemen, never make to yourselves the cowardly concession that you are unequal to the tasks which scientific and philosophical investigations impose upon you. No slander upon your intellectual claims and dignity could be more gratuitous or unjust. Admitting that Nature has bestowed her gifts upon you with only her ordinary liberality, she has yet furnished every sound mind with powers and faculties quite adequate to the solution of all the questions, metaphysical, moral, and scientific, which a course of collegiate study is likely to suggest. To affirm of a mind that it is incapable of understanding any proposition upon which it has opportunity to bestow a careful investigation, is to pronounce that mind imbecile or insane, or to declare that proposition illogical or false.

To discover new truths, or to originate improved methods

for the elucidation or application of truths already known, by efforts of high analysis or subtile combinations, is conceded to only a few rare intellects, which shine forth upon the world at the rate of hardly two or three in a generation. To comprehend the truth already divulged, and the method elaborated and made luminous to our hand by others, is only to exercise a function common to all sane minds. Such minds do, in virtue of their constitution and original gifts, possess aptitudes for ascertaining and understanding truth. Between them and all truth there are natural affinities, as really as such relations exist between the organs of digestion and wholesome food. As inability to receive nutritious edibles is to be taken as evidence of bodily infirmity or of disease, so incapacity to learn and comprehend the truths concerned in scientific and philosophical studies demonstrates an abnormal condition of the intellect, which, whether it verges more toward fatuity or lunacy, must be treated as an exception to a general law. I trust I shall not be regarded as uttering a paradox in place of sober convictions which observation and experience have wrought in my own mind, for there is really no fact connected with intellectual culture in regard to which I am more thoroughly satisfied. A number of students, I am quite aware, embrace a very different theory in regard to their own capabilities. They have had the voluntary humility to conclude that Nature has denied them the intellectual attributes requisite to the successful prosecution of certain branches of study embraced in every academic course, and, in a spirit of dutiful obedience to so high a behest, they give up the conflict with their *invita Minerva* with a yielding acquiescence so ready and even forward, that we are liable to mistake it sometimes for inordinate complacency. Such cases, when they really involve any serious difficulty, are explicable in one of two ways. The inability is the product, not the cause of this humiliating conclusion, and only becomes incurable in alliance with the indolence which dis-

couragement and irresolution very soon engender; or it has resulted from the neglect or the imperfect mastery of elementary principles, which hold to the unmanageable problems that now overwhelm the fainting spirit the relation of indispensable, producing antecedents. A patient, thorough revision of early studies never fails to relax the noose, and, at the expense of some manly exertion, gives a good deliverance from one of the most stifling suspicions that can obtain a place in the mind of an ingenuous young man—the suspicion that Nature, in the paucity of her gifts, has predestined him to be, at least in some of the phases of his mental development, an irretrievable dunce. It is not intended, in what is here put forth, to call in question the well-established fact that there are great diversities in intellectual capability and tastes. In one type of mind, imagination; in another, memory; in a third, taste is the most noticeable peculiarity; and the predominance of either of these is favorable to success in the prosecution of its congenial branch of study, and may become the basis of a special predilection as well as of special distinction.

In this admission, however, there is nothing inconsistent with the general principle here inculcated, that every sound mind, whatever be its predominant characterizing faculty, has that capacity which distinguishes man as man, and makes him a rational being, and not a brute—the faculty of perceiving and understanding truth—all truth, whether scientific, or moral, or historical.

Let us now return from this digression, which has, at least, the merit of being eminently practical in its suggestions, and of harmonizing perfectly with our main object. You will have been better prepared, by this brief interruption, to receive the few remarks in which I proposed to indulge upon the nature and proper function of motives, in so far as they are concerned in the pursuits and the proficiency of the student

All incentives to activity and industry, whether internal

or from without, are motives, but our concern lies rather with those which should direct an upright mind in the prosecution of a scholastic career, than with the impulses and accidents which may actually constitute its moving forces. It will occur, on a slight degree of reflection, that here is a very sufficient ground for distinction, and that it suggests to the student a classification of motives not only very remarkable in itself, but very worthy of being heeded in his pursuits. On philosophical no less than on moral grounds, it is an instructive as well as a deeply-interesting occupation to compare the motives which actually control us with those which have a natural claim to this supremacy. Such a habit of inquisitive introspection early established contains the germ of all improvements, and offers the surest pledge of excellence. It is the teaching of a shallow mental philosophy that the power of motive is arbitrary, and that the mind spontaneously yields to the strongest.

On all moral questions, at least, abundant experience demonstrates the unsoundness of such a dogma. We are always surrounded with human beings, who, for indulgences confessedly the lowest and the most worthless, are content to sacrifice interests felt and acknowledged by themselves to possess the highest dignity and importance. These men are entirely competent to control the motives that control them, and to submit their lives to the governance of a better moral dynasty, or else they must stand acquitted of all dishonor, as well as guilt, in the eye of reason no less than of righteousness. The laws of our nature indulge us with an option in regard to the moving forces to which we intrust our moral destiny, and the complexion of that destiny will find its development in the wisdom or folly that presides over that momentous choice. To affirm that the motives which preside over our scholastic career are equally controlling in impressing a fixed character upon the intellect, might savor of exaggeration, but it is quite within the limits of moderation and

truth to assign to them a high predominating influence, not to be overlooked in a philosophical estimate of the conditions most favorable to intellectual improvement, nor to be practically neglected without incurring consequences highly pernicious, if not fatal to all reasonable hopes of success.

The youthful votary of intellectual pursuits has this advantage in the selection of moving forces to which his occupations shall be subjected, that he has little occasion to provide against the disturbing influence of the passions, which constitute elements of the greatest difficulty in the formation of moral character. There is, indeed, an ethical side to the scholastic question, but as I propose to treat the subject in its intellectual aspects only, I shall not dwell upon moral considerations except in the single point of view in which they assume the character of philosophical arguments, and so become available as motives or as means for the promotion of mental improvement.

It is of the highest import to the student who aspires to the best mental developments and culture, that he puts himself, at the outset, in communication with motives the most pure and elevating, and such as are, at the same time, permanent in their operation. I have already vindicated his entire freedom of choice, and his unrestricted power to place himself under such motive influences as his own judgment shall approve. In default, however, of this voluntary exercise of his own discretion, he will find that surrounding circumstances or sheer accident have supplied the deficiency, and that he is already in motion, though little suspecting, it may be, the agencies to which he is indebted for overcoming his tendencies to congenial repose.

The characteristic difference between the motives which a thoughtful man voluntarily chooses to rule over him, and those which, in the absence of such a choice, volunteer to install themselves as rulers, resides in the fact that the former operate chiefly by attraction, the latter mostly by impulsion;

the first exciting and quickening, the other forcing and stunning the mind's energies. The first is a vitalizing process, which imparts to the mind new vigor and capabilities analogous to the power which the body derives from wholesome food and exercise. The other likewise produces motion, but its force is mostly exhausted in overcoming the *vis inertiæ*, and, acting wholly from without, has no power to correct any inherent tendencies to indolence and inactivity.

Suppose a young man to enter college with no definite object or stirring ambition beyond the desire of effecting an escape from more laborious occupations, or of postponing for some time longer his yet doubtful choice of the business or profession which is to employ his riper years, and you are very likely to find in him a palpable illustration of the metaphysical doctrine we are just now discussing. To him the force of institutional laws, and the cogent demands of the recitation-room, will probably become chief incitements to activity. A laudable self-respect, which shrinks from the neglect or violation of laws and usages, which he has given a tacit pledge to observe—a not unmanly pride which relishes discomfiture in the presence of classmates somewhat less than it does the labor of preparation, are, perhaps, the highest principles of action which can be expected in the circumstances supposed. These, it will be observed, do not propose excellence, but impunity, as the chief object of pursuit. They demand no forecast, no reference to remote or general interests, however urgent or weighty. To shun petty evils, that mingle a measure of discomfort with the satisfaction of the next dinner, or dash the evening's hilarity with a slight mortification, or disturb the night's repose with some faint whispers of self-reproach—this becomes the habitual and only incitement to mental activity, and it may suffice to keep the mind from absolute stagnation so long as the dread of shame is stronger than the dislike for study. As, however, the operation of unworthy motives always tends to enfeeble and

blunt the sensibility on which they act, the controlling influence soon passes over from the less to the more humiliating of these conflicting alternatives, and the sentiment of self-respect declines to a point where the largest amount of shame which indolence can inflict is esteemed more tolerable than the smallest amount of intellectual toil which will save the falling spirit from the pity or the ridicule of his companions. In this utter failure of the only motives which our supposition embraces, mental activity declines to its minimum, and the victim of our metaphysical experiment is left a mere *caput mortuum*, which can only be reanimated with intellectual life by the breath of a loftier inspiration.

If, in place of the utter destitution of decided impulses toward liberal studies which characterizes the case we now dismiss from our consideration, the student comes from the lower schools, and from the bosom of an affectionate family, animated with a desire so to perform his newly-assumed duties as may satisfy parental pride and home expectations, it will be readily admitted that, in this tangible and positive principle of action, he asserts the dignity of an independent choice, and repels the tyranny which, as we have seen, circumstances never fail to exercise over those who lack the wisdom and manliness needful to self-government. Such a motive to intellectual efforts commands our respect from the amiable sentiments from which it springs, and it has a fair prospect of finding a good degree of permanence and strength in the strength and permanence of the affections in which it has its origin and support. It is to be observed, however, that the impulses which produce, and the satisfactions that attend mental efforts made on such grounds, have no natural or philosophical connection with science and literature—none whatever with the intellectual culture and discipline which, in every enlightened course of education, the study of these is designed to promote. The filial sentiment acting in this direction is rather a moral than an intellectual force, and it

perhaps partakes yet more largely of the nature of an instinct. It is not adapted to awaken in the mind the love of knowledge, or to excite enthusiasm in the pursuits of science and letters. Aspiring solely to satisfy the demands of parental affection, its highest aims are achieved when that object is reached. Now a little experience and observation will convince the most incredulous that it is no very high standard of attainment—no very difficult achievement in the strife of intellect, that a father's partiality and a mother's love are wont to prescribe for a darling son. In the large majority of cases, almost any degree of indolence and ignorance is found compatible with a transcendent home-reputation, and the dunce of the college is installed by acclamation the oracle of the fireside. It is no unnatural result of working on such an insufficient basis that astute diplomacy and plausible rhetorical statements are resorted to, in preference to hard study, as the means of quieting parental solicitudes, and, provided this point of satisfaction is actually attained, the motive in question, as it is found to exist in some minds, is also satisfied. It is the common besetment of all low incitements to mental labor that, acting exclusively *ab extra*, they open no sources of internal power—they excite no inward craving after knowledge—develop in the mind itself no inspiring consciousness of a vocation to search out and to know the manifold truths with which God has peopled the teeming universe of matter and of mind.

A far more effective principle of action, though perhaps of a more questionable morality, does that student adopt who aims, not at excellence in the abstract, but to excel his fellows in the race of improvement. In the permanence of its influence, in intensity, and in restless vigilance and activity, I incline to regard emulation as the most reliable of that entire class of motives which, because they possess no affinities for either the subjects or objects with which education is concerned, and rather *impel* the mind by a species of force ab-

horrent to its instincts, than attract it onward by the promise of growth and of revelations congenial to its awakened curiosity, I have denominated unphilosophical. In not a few instances that have fallen under our observation, very respectable scholarship has been attained, the apparent result of aspirations which sought their highest gratification in the triumph over rivals, and in the applauses of the scholastic community. A motive which, it must be confessed, is in its nature neither philosophical nor moral, which is sadly defective in comprehensiveness, and in all general philanthrophy, is often found sufficient, by the constancy and intensity of the stimulus which administers, to sustain, through a series of years, an incessant mental activity. Incidentally, too, in the absence of other guides and safeguards, and as the fruit of constant occupation and industrious habits, it sometimes performs the yet higher function of exercising a conservative guardianship over the moral character.

In view of these eminent services actually rendered both to scholarship and good morals, I have never been able to sympathize with the efforts which have been made, mostly on theoretical grounds, to discourage and discard emulation as an influence purely mischievous, and not to be tolerated in institutions of learning. It is unquestionably the duty and the interest of the student to prosecute his scholastic labors, no less than to conduct his life, on grounds most favorable to a high development of his mental and moral capabilities. To the same results should the teacher's co-operative efforts and counsels be directed; but we are bound to remember, as the conclusion which all experience inculcates, that the agency of the pupil, and not that of the teacher, is wont to control in this latent and preliminary adjustment of the springs of mental activity. That young man is in precisely the best position for intellectual improvement who is most strongly urged on by the purest, highest motives; and he is in precisely the worst position who, in the absence of all strong

impulses, internal or from without, and conscious of no vocation, abandons himself to the ministry of circumstances, the *experimentum crucis* of whatever of skill, invention, patience, and other graces may be found in the instructor. Unquestionably we should choose, if the option were allowed us, to conciliate for such a case of mental prostration the reviving, invigorating influences of the purest and highest motives. I think, too, we should rejoice at the symptoms of returning animation produced by causes and methods of treatment less approved, and that we should be thankful even for the accident, or the most questionable nostrum, that should become our auxiliary in the accomplishment of such an amelioration. It is of the highest importance, and the first thing to be attempted, that by some means we get the becalmed, stranded craft in motion. Once afloat, it may, perchance, be conducted where we list, and so be wafted on to the accomplishment of its high adventure by healthful or even heavenly gales.

Without dwelling farther upon the moral quality of emulation, I will add, what has probably occurred to you already, that it has no special inherent aptitudes as a motive to intellectual pursuits. It generates no love of knowledge—no genial appetencies for what is beautiful, and harmonious, and true in the vast, fruitful field of research, and thought, and spiritual enjoyment, which education, in its best sense, stands pledged to open to the expanding soul. It is even more at home, and operates with more intensity and directness upon the speed of a foot-race or the muscle of a wrestling ring, than it does in stimulating the mind in its researches, or in its processes of reasoning.

Ambition, which is very distinguishable from emulation, and should, I think, be regarded a more respectable, if not a more effective motive to mental exertion, is yet liable to every one of the objections which have just been enumerated. It has the advantage of a broader horizon, and of courting dis-

tinctions under such conditions as imply no superiority that may awaken a pang of regret or provoke an envious emotion in the bosom of associates in the race of mental improvement, but it is yet less favorable than emulation to thorough and symmetrical culture. It is wont to be impatient in its aspirations, to outgrow and slight the necessary conditions of all eminent success in scholastic pursuits. It is prone to strike out into some eccentric course, to indulge a silly favoritism in reference to branches of study deemed most popular or best suited to some imaginary specialty of mental structure, or to the professional pursuits or public objects to which the life is in purpose devoted. The result of all this is a one-sided culture and an ill-balanced intellect.

Students in college who are denominated ambitious, in the sense here set forth, are apt to be characterized by a certain magnificence of mental bearing not very practical nor very teachable. The magnitude of their plans and the exorbitance of their expectations have a tendency to awaken in them a sentiment of rather arrogant indifference for the very unpretending pursuits of the student's daily life. A taste is generated which rejoices more in solving massive problems in statesmanship and polemics than in projectiles or Greek. Rapid growth and early maturity are chiefly desiderated. Glowing eloquence and an imposing style of composition, because they are regarded as indispensable to a brilliant public career, are assiduously cultivated in debating clubs and by miscellaneous reading, in forgetfulness of the fundamental law which denies such gifts as these to mere desultory application and *per saltum* efforts.

Our next Lecture shall be devoted to the consideration of some more healthful and affluent sources of intellectual improvement

LECTURE III.

PROPER INCENTIVES TO HIGH INTELLECTUAL ATTAINMENTS.

Difficulties in the Student's Career not greater than they should be.—A Mind not Insane or Imbecile is competent to overcome them.—Analogy between the Cultivation of the Mental and the Moral Powers.—The Dictates of Conscience.—Proper Incentives to a thorough Education must fulfill two indispensable Conditions: Congeniality to the Mind and Permanency in their Influence.—A Desire to develop and cultivate the Intellect.—The Connection of the *Motive* with the *End* of Intellectual Pursuits.—On this Principle, the *attempt* to learn is itself Success, and every Obstacle overcome is a Triumph.—The Student is preparing not only for Temporal Enjoyments, but for the Cycles of Eternal Being.—The Mental no less than the Moral Character receives ineffaceable Impressions in the present Life.—Curiosity as a Motive.—Its Function analogous to that of the Appetite.—Its Suggestions always to be heeded.—Difference in this Respect between a Wise Man and a Fool.—Curiosity as tending to produce an earnest love of Truth for its own Sake.—Mental Habitudes of Newton and of Washington.—Admonitory Caution.

I WILL presume, young gentlemen, that you retain some recollection of the preliminary remarks with which I introduced my last Lecture. Anticipating the necessity of employing terms and methods of exposition which might awaken apprehension in some minds cherishing an instinctive horror of any the slightest savor of abstraction, I thought it well to detain you a few moments in order to expose the true character of a prejudice at once so unreasonable and so pernicious. I am sure that I succeeded in convincing all who listened attentively, that there is no obstacle to the successful prosecution of the student's objects more common or more really contemptible than the tacit conclusion before which so many hearts grow faint, that there are studies, no matter whether

physical, metaphysical, or scientific, at the advent of which ordinary genius may indulge misgivings, and even shun the conflict without just reproach or shame. In following me in the subsequent discussion, each earnest listener became satisfied, I trust, of what such seekers after knowledge will always find, that in every branch of study embraced in the academic course, the difficulties which beset the student's career are not more or greater than they should be, in order to due mental exertion and discipline, not greater than yield readily to patient, intelligent endeavor, and that any mind, with the ordinary outfit of faculties neither imbecile nor insane, is competent to the mastery of all the problems which our curriculum of liberal study imposes upon it.

I inculcated as of fundamental importance that, in addition to a fit elementary preparation, the aspirant for intellectual culture should come to his chosen work under the auspices of manly aims and efficient impulses. I endeavored to exhibit the insufficiency of some of the motives, and the bad working of others, under whose dormant influences a number of young men are engaged, with various degrees of success, in attempting to discharge the grave, far-reaching duties of their actual position. What we have found most reason to condemn in the motive principles which have already passed under review, is their want of inherent adaptation to act upon the intellectual nature of man. Besides being partial and inconstant in their operation, they act upon the mind as an external, gross agency, impelling and coercing rather than vitalizing and invigorating its dormant, untrained energies, and drawing them into the sphere of manifold attractions and delights where spontaneity and inspiration hold their sway. We now proceed to consider some of those genial influences, deemed by us to be more fit and potent incentives for the student who aspires to accomplish an honorable career, and covets the dignity and the efficiency of being guided by his own enlightened principles.

Were we called upon to furnish maxims adapted to the wants of a young man earnestly intent on the most perfect development and culture of his moral instead of his intellectual nature, we certainly should not hesitate to announce to him, as a fundamental principle, a scrupulous and universal obedience to enlightened conscience. Every part of his conduct, every act of his outward life, must recognize this supreme authority—must satisfy, and must aim to satisfy, the demand of this inward, all-potent monitor. In so far as we were successful in the inculcation of these first principles, should we confidently predict a rapid advancement in virtue and a vigorous manifestation of the moral faculty. "Obey the holy authority—satisfy the natural wants of conscience," should be our comprehensive formula to guide the inquirer to the highest moral achievements, and, with no less certainty, to the highest moral power. This, or some thing equivalent to this, would be the prescription of every intelligent, upright moralist; and every intelligent inquirer after the way of duty would accord unhesitating assent to the soundness of this advice. It is by no means certain, however, that he would give heed to it beyond such acknowledgments. It is even probable that he would set about the formation of virtuous habits and virtuous principles on some other theory. He would very likely take for his standard of morals the principles and the conduct of those with whom he associates most intimately. Or, coveting popular favor, he would allow the maxims and customs most prevalent in the community to impose law upon him. If he more desired the reputation of exalted virtues, then his effort would probably take a special direction, and he would only be satisfied when the splendor of his own performances should make him conspicuous above the multitude, or even above all competitors in this goodly race of Pharisaism.

Now, whatever may be the success of these experiments —and it would be easy to modify the form of such attempts

indefinitely—it will be true of them all, that, conducted on such principles, they can have no power or tendency to elevate or strengthen the moral principles. The outward life may be improved to a degree of excellency and renown that shall provoke envy or emulation. A high reputation may be won, and all the conditions of an external morality be satisfied. Still, the problem with which we started lacks solution. Conscience has not once been taken into the account in all these manifold experiments. The development and culture of the moral nature really has not been the aim of any one of so many efforts, nor has it been directly advanced in all of this strenuous endeavor to secure the outward advantages of virtue by the manifestation of so many of its imposing forms. It is even probable that the moral sense has been enfeebled, and that the moral character has actually deteriorated by this homage to worldly motives, and this corrupting dominancy of worldly policy.

Without claiming for the analogy here developed an unrestricted application to the subject now under consideration, I must yet be allowed to think that the intellectual question finds here a very palpable and instructive illustration. As, in the moral experiment, reforms conducted on principles which can not aspire to the claim of being either just or virtuous, produce valuable amelioration, so the maxims and motives which we have condemned as having no natural affinity with the intellectual wants, and as being, on that account, utterly incapable of reaching the highest ends of liberal education, do nevertheless, in the absence of better auspices, perform a useful though inferior function.

In order to their efficiency, our incitements to the prosecution of a course of liberal studies stand pledged to the fulfillment of two indispensable conditions. They must be *congenial with the mind itself*, and they must be *permanent in their influence*. Such a motive is *a desire to develop and cultivate the intellectual nature*.

You will recollect that ambition, emulation, respect for parents, dread of shame or of penalties, do not propose intellectual development as an end, but only as the *means* of securing other ends—power, praise, superiority, impunity. The intellectual accomplishment is thus degraded into an instrument for the gratification of appetites and desires, which a higher intelligence ever deems it wise to restrain rather than indulge. In conceding to mental culture the dignity of an ultimate and sufficient *end*, to which all other utilities are to be esteemed as mere accidents of very secondary import, we place the whole intellectual movement in a higher position, fortified with all possible securities against discomfiture, and furnished with the best guarantees of ultimate success. Conducted on any lower principle, the enterprise must needs thrive or languish with the varying force of the motive power, and must utterly fail whenever the ambition, or the emulation, or the filial reverence shall have exhausted their energies. This immediate, philosophical connection of the motive with the end of our mental occupation, offers the additional advantage of insuring a measure of success to every endeavor after mental improvement. When the culture is sought as the means of gratifying pride, or ambition, or avarice, the educational enterprise is in some measure exposed to all the vicissitudes of the interests which it aims to subserve. As pride, and ambition, and avarice are usually disappointed in their aims, their degraded auxiliary shares the same fortunes. Rescued from this ignominious servitude, each intellectual effort must be crowned with success, because each contributes something to the amount of intellectual strength and resources. The desire which prompted the effort receives its proper gratification, and so acquires perpetually new vigor from sources independent of all extraneous or accidental causes. In the race of emulation or ambition, the inferior or the less prepared mind is doomed to endless disappointments, just because it works on a principle as un-

equal and variable as the mental powers and activities of the multitude whom chance has made the partners or the spectators of its toil. Working on the higher and the sounder principle, disappointment and failure are clearly impossible, since each attempt to learn and to know is so much success precisely of the kind, though, perhaps, not in the degree, desired. In such a progress, the motive to labor, which is congenial with the mind, and wells up spontaneously from its native depths, grows strong, and is made fresh and vital by exercise. Each obstacle overcome is a triumph; each advancing step measures so much ground won from the domain of ignorance, and made tributary henceforward to intellectual power and aggrandizement.

Without dwelling farther upon this aspect of the subject, I would offer a brief suggestion in regard to the essential importance and dignity of the intellectual culture. A great deal of pedantry has no doubt been put forth on this subject, and a great many sage and truthful sentiments have sunk, in the estimation of unthinking minds, to the degradation and the inefficiency of trite commonplaces, for no other reason than because their intrinsic, inexhaustible importance has exalted them to the dignity of oft-reiterated axioms. It can never be impertinent, however, to remind an assemblage of youthful students that their daily and nightly toils, often wearisome and sometimes irksome, are actually, though slowly and imperceptibly, working out results the highest and the noblest to which uninspired humanity can attain—are molding into symmetry, and efficiency, and great aptitudes not only the most excellent and the most dignified portion of our complex nature, but the one element of that nature of which excellence and dignity can be predicated; that they are opening for the present, and endowing for the future, sources of pure, inexhaustible satisfactions and employments, congenial with the soul's vital, enduring appetencies, and most refreshing in all its possible modes and times; that they are train-

ing the mind for the conflicts of opinion and of human affairs —for the achievements of science and art—for the pleasures and the performances of literary leisure or literary toil; and more than all, and comprehending all, to be the receptacle and the dwelling-place of the sublime truths which Nature yields up to patient investigation, and of the holy revelations which Nature's God has given forth through his word and by his glorious Son—all, all to be the mind's own treasure and swelling joy—to be the subjects of its future meditations, the elements of profounder analyses and higher combinations, and, if Religion be conciliated as the handmaid and sanctifier of literary toil, to become themes for praise and thanksgiving—incitements to adoring wonder and spiritual worship.

I do not regard myself as using a theological, but a purely and strictly philosophical argument when I add, as a mighty auxiliary to the considerations just now suggested, that the student, in laboring for the invigoration, and enlargement, and illumination of the mind, and for its endowment with inexhaustible resources for enjoyment and activity, is not providing merely for temporal exigencies and satisfactions. He is engaged in the immeasurably more important work of furnishing his immortal nature with the vigor and the grasp, the appliances and the capabilities, the insight and the momentum with which it shall be ushered into its ultimate state, and fulfill the functions and the endless cycles of eternal being.

It is a conclusion suggested by reason and by all sound analogies, that the mental character, no less than the moral, receives its fixed cast and ineffaceable impression here—that the present life is essentially a probation for the intellectual nature as truly as it is for the moral. Admitting the mind's immortality of existence and activity, and taking into account the familiar phenomena attendant on the different stages of its development, it seems to me not only probable, but little

less than demonstrably true, that its earthly career and training holds to its endless life hereafter much the same relation which the forming period of childhood and youth sustains to subsequent years. As negligent early training finds no remedy in the endeavors of after years, when the mind's susceptibilities are blunted, and its yielding, plastic nature is imprisoned in the iron stabilities of immutable habit, so the mental infirmities and crudities which survive the opportunities of our earthly career can not calculate, so far as we have any ground either of hope or conjecture, upon remedial provisions and meliorations in the world to come. It ought not, perhaps, to be expected that the motive for diligent, painstaking mental culture which these considerations suggest will exert its legitimate authority over the larger number of minds; but whoever will commune thoughtfully and reverently with so high an argument, must, I am sure, become conscious of an incentive to intellectual activity more potent than this world's fading interests can inspire—an incentive that shall preside over all his benignant opportunities and precious hours—that shall invest with dignity, and even with sanctity, the entire scholastic life, and impart to such advances after mental discipline as even the humblest capacity is capable of achieving, an inappreciable value which shall a thousand times outweigh the ills imposed by study or by poverty—that shall appease all the solicitudes which in so many forms and degrees beset the student's career, and shall arouse an essential manliness to overawe the illusions, and allurements, and base appetites and passions which, under lower auspices, so often corrupt and enslave.

There would have been a philosophical propriety in giving to *Curiosity* the precedence of order in discussing the motives to scholastic toils, but I preferred such an arrangement as might incidentally and at the outset suggest the proper objects and ends of education, as well as the incentives most adapted to urge the student on to mental achievements.

Curiosity fulfills in the business of education a function not unlike that of the appetite in its relation to bodily vigor and health. The natural craving for food has no conscious reference to the health or strength of the physical man, but finds its utmost satisfaction in the aliment by which these are produced and sustained. Curiosity likewise, which may be regarded as the mind's appetite for its proper nutriment, takes no thought for the mental growth and discipline to which it contributes so powerfully, but is wholly occupied with the novelties and with the quest that constitutes the real instruments and media concerned in intellectual improvement. This is eminently a natural and congenial motive to scholastic effort. An original, inborn element of the mind's constitution, it operates even before the dawn of reason, and grows in strength and activity with every new degree of intellectual development. Under any judicious system of mental culture, curiosity may be relied on as a stable influence little exposed to disturbing interference from without, and never liable to become inert or exhausted, except in the most besotted minds, in which essential original deficiencies have been aggravated by indolence and vice into positive organic malformations. I know not that a lesson of higher practical value can be inculcated upon the student than finds expression in earnest admonitions to give the fullest heed to the suggestions of curiosity—that he cultivate it sedulously, and follow it joyfully—that, in restraining it from trifles, he never hastily proscribe as a trifle the most insignificant fact that may lead to the disclosure of a law—that he lovingly invoke and never harshly repress the inquisitive spirit that looks for gold and pearls in all that shines, and finds mysteries or prodigies where stupid dullness only stares upon inanity. In fine, that he cherish and obey this wakeful, most suggestive Protean divinity, in full confidence that he will thus most effectively multiply the sources and the satisfactions of mental improvement—that thus he may, at the same time, both aug-

ment the momentum and lessen the friction of intellectual exertion. We possess sufficient data for explaining very satisfactorily the difference between a wise man and a fool when we know that the one not only has the organ of curiosity well developed, but has labored diligently for its development as one of the secrets of intellectual power—that he has walked abroad from his youth with open eyes and ears, inquisitive and vivacious, ever eager to investigate and to comprehend what in the world of mind and of matter is offered to his notice ; while the other, with all the apathy of a graven image, has moved on with his generation, blind and deaf in the midst of phenomena rife with the treasures of all terrestrial and heavenly wisdom.

I think we are wont to denominate as curiosity the restless appetency for novelty and discovery which are always observable in the young, when possessed of good natural endowments, rather than the no less intense eagerness that stimulates the maturer man in similar pursuits. I think, too, there may be just ground for this distinction, and that the now undisciplined impulse, without losing any of its vigor, does, at least in many instances, subside into the sobrieties of a permanent, cultivated, circumspect, controlling love of truth. This, I apprehend, is the natural progress of the mind, and that the lower motive, or perhaps we should say, the same motive in its less perfect form, has a spontaneous tendency towards a higher type when what was special and untutored in its more juvenile efforts is merged in their better final development.

Of a human mind which has attained to the state where an earnest love of truth has become the habitual ruling impulse, we can not affirm less than that education has fully achieved its highest object in such a consummation. It has fairly introduced the intellect upon an endless career, under an attracting force at once powerful, congenial, and inexhaustible. In searching for the truths which it loves, and

in communing with them, the mind will henceforward enjoy all possible alleviations of toil, and command the highest sources of satisfaction and growth. It is a mighty and a pregnant discovery never fully and consciously recognized till the mind has reached that point in its progress when knowledge becomes wisdom, that the laws and the facts which, whatever be the character and special direction of our studies and investigations, it is their one rational object to ascertain and disclose, are realities—are truths to which the Supreme Intelligence gives expression in all the phases of things and of history.

Regarded in this light, which some reflection will satisfy any thoughtful mind is the only just light, the pursuits of science and literature assume a deeply interesting and even a holy character, which adds immeasurably to their efficacy both as attractive motives, and as the media and instruments of intellectual enlargement and discipline. Such a recognition of the real dignity and the sublime relations which belong to the proper objects of the student's occupations, can not fail of inspiring him with a high reverence for all truth, and of guarding him against the disturbing interference of those passions and prejudices which, upon many, perhaps upon most minds, exert an unsuspected but most pernicious influence, fatally obstructive of the highest development and power. Under the favorable conditions we have supposed —above all other conditions—under the benignant auspices of this holy reverence for truth, intellectual occupations speedily impress upon the mind a peculiar character of serenity and sobriety, quicken and refine the powers of perception and discrimination into the delicacy and spontaneity of an original taste, and so augment the grasp, the vigor, the astuteness, and the vivacity of the reasoning faculties, that their evolutions more resemble the automatic decisions of instinct and intuition than ordinary processes of ratiocination

Such, as it seems to me, must have been the mental hab-

itudes of Newton, formed chiefly in scientific investigations, but found equally effective and unerring when employed in the solution of the profoundest questions of morals, theology, and public affairs. Such, as I always imagine, was the intellectual character as well as training of Washington, whose serene wisdom gave forth those simple authoritative oracles which were able to calm the passions and shape the destiny of an unformed nation, rendered turbulent and chaotic by the endless discussions and clashing theories of its profound statesmen and brilliant orators.

I have here indicated a standard of mental capacity and culture, which is not, indeed, to be held up as fully attainable by all, but which may, I think, be judiciously recommended to young men aspiring to excellence as a noble ideal, to be contemplated hopefully and reverently, approachable proximately, and by different grades of intellect, in such degrees as shall very accurately measure their success and progress in mental education. This conception of a well-ordered, well-furnished intellect, which very correctly describes my highest idea of a true philosopher and sage, must be the result of a course of training and self-culture conducted on an enlightened theory and under favorable auspices. As the most hopeful means for securing this extraordinary degree of mental symmetry, completeness, and efficiency, I may refer to suggestions already made, and to some others which I may have occasion to propose.

One practical admonition, however, I here subjoin. Of that class of students best endowed with the capacities and aspirations which might raise them into this exalted sphere of intellectual superiority, a few of the most highly gifted exclude themselves from the waiting honor by prematurely letting in upon the mind such exciting, absorbing influences as necessarily disturb the balance and harmonious play of its ductile capabilities, and just at this most critical period interfere rudely and irretrievably with its symmetrical develop-

ment. An ardent, enthusiastic temperament, very favorable and helpful to the highest excellence while its quickening influence is diffused, and gives character and momentum to the entire of the intellectual movements, when long concentrated upon a single subject, and shut up to the task of vitalizing and emblazoning some favorite single idea, often develops an excrescence and a deformity, and gives a bad prominence to one bloated feature of the mind by exhausting upon it all the healthful energies of the system.

It sometimes happens that a young man incurs evils as grievous by wasting the generous enthusiasm of his nature on some transient, if not trivial excitement, which he adopts, and represents in the midst of his own little public or of the scholastic community with the most disinterested zeal, and with abounding sympathies that fully occupy his spare hours, and give premature exercise to his budding logic and eloquence. There is a certain eclat in being the precocious patron of questions that agitate senates and stir the heart of a nation. No wonder if some years of such stimulating occupation leave their ineffaceable vestiges upon a plastic nature still in the gristle. The result is usually a one-sided development that no subsequent training ever corrects. Accustomed too early to act under the strong stimulants which party spirit and party strife know how to supply, the mind gradually loses its power to act with energy in any other direction, or except under such excitements as necessitate exaggerated action. All this exorbitance becomes habitual—grows to be a law and a despotism to which the mind thenceforward is in bondage.

The serene majesty of truth—the calm processes of reasoning exalted into unconscious intuitions—the dominant, clear intelligence which deserves the name of wisdom, are never reached by a mind once thoroughly infected with such a mania. Nothing is congenial to it, or has much power to move it, which can not gratify the predominant appetite for emotion or polemics. The blunder of the boy becomes the

inheritance of the man, whose perverted intellect at length scarcely recognizes the distinctions of true and false, and comes to feel that one has about as fair claims as the other to a hearing, provided only it has an ingenious showing of argument or sentiment for its commendation. Our suggestions seek to inculcate the practical lesson, that at the forming period when the sensation and emotional nature is always more fully developed than the intellectual, and is very liable to be provoked into exorbitant action, the student should avoid occasions that are likely to exaggerate this tendency into an habitual, predominant mental force. He will thus guard himself against a partial, one-sided culture, and preserve this precious motive power unwasted and uncorrupted to augment the intellectual efficiency of riper years.

LECTURE IV.

DEVELOPMENT AND DISCIPLINE OF THE MENTAL FACULTIES.

Retrospect of the preceding Suggestions.—Claims of Patriotism and of Religion.—What is Education?—Analogies from physical Training, Labor, Rest, Recreation, Diet, Dress, general Symmetry.—Distortion and Malformation.—Some Faculties of the Mind invigorated at the expense of others.—Illustrations.—Course of Study should be comprehensive, well selected, and well proportioned.—It is the mental Effort, and not the Knowledge, attained that disciplines the Mind.—Illustrations.—Shallow but common Argument against the pursuit of literary Studies.—Grievous Mistakes into which Students fall from not appreciating the true Idea of Education.—The Mischief enhanced by the example of showy Accomplishments.—The Course of Studies pursued in American Colleges.—The Result of protracted Experiments in Education, and the best System ever devised for the Development and Discipline of the Mind.

In my last Lecture I called your attention to several considerations explaining and enforcing the motives best adapted by their nature, as well as by their strength, to sustain the student in his scholastic career. The importance and essential dignity of mental culture, as the elevation of man's higher nature, and as an indispensable preparation not only for the higher duties of life, but probably, also, for the profoundly interesting exigencies of the endless future, were urged with an earnestness which I am sure did not transcend the significance and the solemnity of such an argument. Inferior in dignity but not in efficiency, curiosity was there commended as worthy of the student's special regard, not more because it constitutes one of the most powerful incitements to mental activity, but because it is very liable to be diverted from its legitimate objects and exhausted on frivolous pursuits. A sincere, reverent love of truth seems en-

titled to pre-eminence among philosophical incentives to intellectual efforts, and I intimated the opinion that, in the best constituted minds, there is always a tendency to rise up into this higher sphere, where intellectual activities and acquisitions minister directly to the satisfaction of the mind's profoundest wants. Because the intense, perennial excitement which youth and inexperience always find in the fierce agitation of partisan, and especially of political questions, is usually injurious to mental improvement, and often proves fatal to the symmetrical development of the mind's powers, I urged the great practical importance of postponing any very active participation in these disturbing pursuits till the mind shall be prepared for such collisions by greater maturity and more perfect discipline.

I have not dwelt upon some considerations, which operate with greater force, perhaps, than any other upon a considerable number of young men engaged in scholastic pursuits. It does not suit the more special design which guides our present inquiries to discuss a class of motives which, though confessedly the most venerable and authoritative, derive their efficiency rather from their moral than from their philosophical character. On another occasion I should unquestionably insist upon the paramount claims of patriotism and religion as most worthy to incite the young to put forth strenuous and incessant efforts for the acquisition of such knowledge and discipline as may qualify them to do good service in the cause of their country and of the human race. After all that has been done to elevate scholarship and to multiply well-educated men among us, our rapid advancement in population and wealth, and in the arts that minister to physical enjoyment, has far outrun the progress of liberal education, and this alarming disproportion of intellectual to material resources is constantly increasing. It requires no prophetic gift to foretell the inevitable result, in a degraded morality and civilization, of this unequal struggle of light with darkness,

if vigorous efforts shall not be made to restore the conservative element to its just ascendency; and I must think that every young man who resists the temptations of business and speculation, and resolves at all hazards and sacrifices to give to his country a well-cultivated intellect and a pure character, does good service to the state, and fulfills the high function of a patriot. If religion, the only principle of action more exalted than patriotism, shall be the motive for preferring to wealth or ease the more toilsome and self-denying intellectual career, a yet higher virtue is involved in the choice which, in consecrating the student to the best interests of man, fully pledges him to the best interests of his country.

We are now prepared to ask and to answer the very practical question, "*What is education?*" What are the objects which should be sought by the intelligent student, who aspires, on the highest moral or philosophical grounds, to make the most of his scholastic course?

Authors and teachers have supplied us with many satis factory definitions of education, especially the later writers upon the subject, who have been actuated by a very laudable desire to give to the floating maxims and usages of the teacher's vocation the form and dignity of a science. All the later definitions of education embrace physical as well as mental training, thus recognizing an ancient and nearly obsolete idea, and restoring it to its just importance and position as a fundamental principle. Bearing in mind, as a truth now generally admitted, that education is the preparation of the intellectual and physical nature of a human being for the best performance of all his duties and functions, we may find in the culture bestowed upon the grosser element of our compound humanity, in every judicious system of training, some instructive analogies to guide us in the higher and more difficult work of educating the mind.

What aims and processes are involved in educating the

physical constitution of man for the most efficient and satisfactory fulfillment of its proper offices? Without attempting any logical analysis of this complicated subject, we may affirm, as the unquestionable judgment of all whose opinion is of any value, that every judicious system of physical training must aim at the most perfect development of all the organs and sources of power that belong to man's bodily structure. Nothing must be omitted which will conduce to the symmetry, the strength, the beauty, or the activity of the material frame. Its powers of endurance and of adaptation to all the changes and varieties of labor or of rest, to which it is likely to be exposed, will be sedulously cultivated. The utmost attention will be paid to general health, and such habits of labor, of recreation, of rest, of diet, of dress, will be cultivated as are believed to constitute the best guarantees of uniform and prolonged vigor, and the best safeguards against infirmity and disease in all their forms, degrees, and procuring causes. So far as watchfulness, and persevering, painstaking efforts are able to secure such objects, will every limb be trained to the most graceful form and movement, and each muscle and organ concerned in either voluntary or involuntary action be endowed with all possible solidity and strength of fibre. In whatever degree of perfection these advantages shall be combined in an erect, well-proportioned, manly form, free from all ungainliness of attitude and awkwardness of motion, in the same degree should we be prepared to announce that the material specimen of humanity which should be the result of this manifold experiment united in himself the best gifts of nature and of education.

It would be an egregious blunder in this molding process if, in the narrowness of their theory, or through deficiency in care or skill, the parents or teachers should bestow all their formative labor upon a single limb or set of muscles, unmindful of the superior claims of general symmetry. It would mar the entire undertaking should the physical training be con-

ducted on the baseless supposition that delicacy of complexion, or white, slender fingers, or graceful dancing are the highest attributes of manhood. Nothing could be more fatal to the general object of rearing up an effective, faultless specimen of material humanity than an attempt to give special prominence to some particular object or accomplishment held in most esteem by the operator. The utmost care must be used to check all such exaggerated developments which unavoidably disturb the general harmony and effect. It is the greatest misfortune of a child to be prematurely consigned to the occupation which is to employ his riper years —a fate which insures the inordinate development of organs and aptitudes concerned in the special pursuit at the expense of the system. The formation of habits belonging to any particular trade or vocation should, as far as possible, be postponed till the human frame has acquired a firmness of texture, which is able to resist encroachments from without, and to guard itself against distortions and malformations, which a too early contact with mechanical labor is apt to inflict. The well-developed, mature man has attained to a physical condition which has nothing to fear from such causes and agencies—which successfully resists the material aggression, and reacts against the external violence that would mar its symmetry and bow down its stateliness.

I think it would strike every one as the height of absurdity, though it be precisely such an absurdity as we observe every day committed in the education of the intellect, should we see a parent endeavoring, by such arts as he might, to induce a large development of the right arm because his son is destined to wield a sledge-hammer, or sedulously cultivating a curvature of the spine because he is likely to follow the plow.

The analogies suggested by these remarks on physical education, and their obvious applications to the mental training with which we are at present chiefly concerned, will

readily occur to every attentive student. I may take it for granted that the substantial correctness of these educational maxims is self-evident, and will not be called in question by any intelligent person. The general principles concerned in intellectual training are in themselves equally plain, and would, with the same readiness, be acknowledged, but for the obscurity in which they have been involved by over-much discussion and controversy. The ignorance and inexperience of parents, the restless impatience of some students, and the stubborn indolence of others, raise a multitude of questions in regard to the best methods of mental culture, when there is, in reality, no reasonable ground for doubt. Because no such temptations to adopt an erroneous theory of physical education exist, this part of the subject is quite free from difficulty, so far as principles are concerned. Poverty, or the want of intelligence or of caution, do, indeed, lead to a diversity of practice. Children of tender years are consigned to labor in factories or mines, or to the drudgery of agricultural employments; but the results of these injudicious experiments are usually so obvious and mischievous as to rebuke the folly, and expose the unnatural theory, if theory it may be called, on which they are conducted. The mind is not less susceptible than the body to injuries inflicted by similar mismanagement, but because it wears its scars and its distortions out of sight, both the theoretical blunder and the irretrievable mischief escape the notice of careless observers.

I return to the main subject, not without a measure of confidence that this preliminary discussion will be found to have shed some light upon it. Apt illustrations carry with them the force of arguments, and I am sure that, after what has been said of physical education, you are prepared to admit that the education of the mind requires, and consists in, *the symmetrical development and adequate discipline of the mind's faculties.* In the two words Development and Discipline are contained all the ideas—are expressed all the

conditions and efficiencies set forth in that very complex and very practical term, education. Both development and discipline seek to obtain their proper results by the same means —by the exercise of the mental faculties. Yet do they suggest to the mind ideas somewhat different, and their ends are not identical. A course of training may be very strenuous and effective in its disciplinary agency—may invigorate special faculties of the mind, and inure them to toil, and, at the same time, be directed so unskillfully, and operate so partially, as not only to leave other faculties without improvement, but as actually to dwarf and stifle them by the overlaying, exhausting luxuriance of the pampered mental organ. A retentive memory, for instance, made prodigious by exorbitant, ill-assorted reading, is hardly ever found in union with good powers of reasoning or good taste. The imagination, overgrown and stimulated by undue and nearly exclusive attention to fictitious literature, usually becomes the tyrant of the mind, while an exclusive and prolonged devotion to abstruse studies very commonly impairs the powers of fancy. The eager partisan, who early consecrates himself to the care of one idea, infallibly acquires a habit of mind more favorable to subtle disputation than to the entertainment of comprehensive, manly views. These familiar, palpable examples illustrate the importance of a judicious selection of the exercises which are to become the instruments and *media* of mental development and discipline. They suggest to the student and the parent that the choice of a course of academical study is a full task for great discretion and experience, and deep insight into the nature and wants of the human mind. Whoever confides the direction of a work, at once so difficult and so momentous, to accident. to his own unformed, fitful tastes and tendencies, or to unskillful advisers, is not only liable to great injury, but will certainly render impossible to himself the highest and best intellectual cultivation. It will be perceived, at a glance,

that any good method of mental development must be comprehensive, not only in the impartial regards bestowed on the several faculties, but also in the various, well-selected, well-proportioned exercises which are to be the *media* and instruments for the performance of functions so delicate and manifold.

With these special remarks upon development, which are designed to be rather suggestive than to exhaust the subject, I pass on to some considerations connected with mental discipline.

It is the study, the mental efforts involved in scholastic exercises, and not at all or only in a very inferior degree, the knowledge gained and retained, that disciplines the mind. The porter grows strong from the frequent use of the muscles employed in bearing burdens, though he may not retain any of the precious merchandise that gives him such invigorating exercise. Each of you is probably acquainted with individuals whose minds are stored, or rather crammed, with knowledge of one sort or other—politics, history, theology, gossip, dates, facts, anecdotes, the accumulation of much reading and hearing, hoarded up by an unrelenting memory—all at the disposition of an intellect so wanting in vigor and judgment as to render this crude mass of acquisitions utterly worthless for all the purposes of reason or of action. We may obtain still further illustration by contrasting this class of minds with another equally common, nearly destitute of general information, but so well disciplined by a thorough training in the sciences and the classics as to be fully prepared to learn and to digest all knowledge.

Could you suppose a well-educated man to be suddenly deprived of all his acquisitions, but under such conditions as should leave his mental faculties unimpaired, you would, no doubt, have before you a case very deserving of sympathy for the grievous losses sustained. Much time, it may be, will be required to replenish the exhausted store-house, and

the mind will feel deeply the pressing want of resources which constitute its natural aliment, and the precious material which reason and imagination are wont to mold into so many forms of truth and beauty. It will retain, however, under the considerations supposed, all the essential advantages which education confers. The knowledge which has been lost was in part the instrument employed in disciplining the mind, and partly the fruit and acquisition gained by such discipline. Now it is no longer wanted as an instrument, and the well-trained faculties are prepared to enter upon a fresh career of acquisition, under circumstances the most favorable to rapid and eminent success.

Such a case as our argument supposes, seldom, perhaps never, occurs in the history of the human mind, since the oblivion of previous acquisitions can usually result only from the disease or entire decay of memory. Something very analogous, however, sometimes happens to educated men, who, after some years spent in professional or public life, are found to have nearly or wholly forgotten the processes and the lore that gave occupation to their scholastic years. A shallow and unphilosophical objection to classical and scientific education is often raised from this not unfrequent oblivion of early attainments. It is certainly a reproach to a man of liberal education to neglect and forget his academic studies, and no better method can be devised for maintaining a high, healthful intellectual condition than a familiarity with these best sources of mental discipline, continued amid all the scenes of active life. As an argument against the usual course of collegiate training, however, no objection was ever more preposterous. The fact that so many educated men, in spite of the indolence or the bad taste that neglects the best sources of their early culture, maintain distinguished positions in the world, and other things being equal, always outstrip their less classical competitors, demonstrates the superior excellence of their training, and clearly intimates

that the real efficiency of education resides in the mental discipline, and not in the science which was but an incident or an instrument of culture and growth.

I am endeavoring to remove all obscurity from what appears to me a very manifest, if not a self-evident truth, that education consists wholly in unfolding and training the mental faculties. This is a fundamental proposition, the adoption or practical rejection of which will not fail of exerting a powerful influence upon the student's advancement and success. It is one of those fruitful theoretical principles that lie in immediate contact with the activities of the daily life, imparting to them their inspiration, their character, and their efficiency. It is most needful for the humblest aspirant after the benefits of education to recognize distinctly as the one object of all his scholastic exercises and efforts that culture of the intellect which invites into harmonious manifestation and movement, and inures to labor, and order, and good habitudes, all its manifold capabilities. Till this true and philosophical theory has effected a lodgment, and won an intelligent recognition in the student's mind, his own efforts are likely to be unstable and ill directed, nor is he prepared to profit greatly by the instruction which proffers its aids only in co-operation with his own enlightened endeavors. Every sound scholastic maxim proceeds upon this idea of education, and in the few practical suggestions which I have still to propose, I can not hope to produce any useful impression except upon minds already preoccupied with the settled conviction that the objects of academic pursuits are attained only in so far as the mental powers have gained such enlargement, vigor, and skill as may best fit a human being for the whole career that is before him.

I am not aware that the views of education here advanced are often called in question, but all my experience and observation have induced me to conclude that upon a very considerable proportion of students these views fail to exert their

full practical influence. My argument labors, for instance, to demonstrate that the unfolding and training of the mind's faculties is the important result to be aimed at by the scholastic procedure, that the result is to be sought as the fitting end of education, and that any deviation in quest of more special objects must involve a loss of general mental power, and so interfere even with the particular advantage which is sought at the sacrifice of interests so much more important. In open defiance of this simple, wholesome maxim it is that a number of students in every college class are prosecuting their studies with a tacit, perhaps an unconscious, but always a misleading reference to professional or other objects to which their lives are to be devoted. One neglects Greek because he is not to be a teacher or a theologian. Another reads Plutarch and the Federalist when he should study Euclid, because jurists and statesmen are likely to need facts and precedents, and Ciceronian eloquence rather than logarithms. The embryo author, who devours magazines, and critical reviews, and newspapers, and treasures up memorabilia from new novels and old poems and plays, often seems to congratulate himself under the occasional inconveniences which neglect of more significant occupation must sometimes incur, that, at least, he is guarding his imagination and genius against imminent dangers. I have known not a few earnest candidates for the Christian ministry fall into a similar error, and carry with them through college a very decided theory, which sometimes went the length of pleading conscience for the neglect of certain branches of study eminently adapted to discipline the mind, in favor of others which were supposed to affiliate more nearly with their chosen profession, though incomparably less efficient for the proper business and fit ends of education.

It would not be easy to over-estimate the grievous mischief that is done by the practical adoption of these educational heresies. A number of students, I fear, labor habitually un-

der the paralyzing influence of an error so fundamental that it must disturb the harmonious development of the faculties with which education is concerned, and often, perhaps usually, result either in the premature abandonment of the scholastic career, which speedily becomes impracticable under this intermeddling eclecticism, or only postpone the catastrophe till the stern pursuits of active professional life put forth their demand for measures of intellectual efficiency denied to such partial, halting scholarship. The mischiefs of this preposterous theory are not a little enhanced, as well as diffused, when it happens to enjoy the countenance and the advocacy of one or two students whose quick parts and considerable general information enable them to become fluent debaters and popular writers. With the prestige of such showy accomplishments, they sometimes become oracles in the midst of indolent admirers, who fully appreciate the genius who can eloquently as well as practically demonstrate that the supposed connection between intellectual excellence and thorough mental discipline is an exploded fiction of darker ages, which, though well enough for hoodwinked monks, is quite too bald a theory to be palmed upon spirited young men who are destined to act a great part in the greatest of modern republics.

Happy shall I be if those who hear me shall, on due reflection, pronounce that the picture I have drawn is drawn wholly from fancy, and that it represents nothing of which the reality has existed within the memory of the existing scholastic generation. Such a verdict would announce a fact and a reform over which the friends of liberal education might well rejoice, and an example to provoke the wonder and the emulation of all the colleges in the land. It will, indeed, be a memorable epoch in the history of our institutions of learning, when the whole company of ingenuous young men shall feel and obey the true inspiration of their position and their courted destiny—when no group of idlers

or half-idlers shall hover about their threshold, at the coming of the new recruit, to seduce his feeble purposes and slender manliness with the ready proffer of fellowship and sympathy, and when not one can be found willing to lend to the support of so poor a theory the influence derived either from gifts or graces—from genius or from manners—from natural amiability or from social position—from writing well or speaking eloquently.

I shall conclude this topic and this Lecture by a brief remark on the course of studies pursued in our American colleges. It has become almost fashionable to say of our curriculum that it is substantially that of the Dark Ages. Now it is unquestionably true that monks and schoolmen learned Latin, which is the one solitary element of truth in this reckless statement. Latin was then the only language known to science, and it constituted, together with the false logic and philosophy of that day, the sum of scholastic requirements. The branches of study now prescribed have, in their kind, order, and proportions, a primary, and, I must think, a wise reference to mental discipline. The great prominence given to linguistic and scientific studies is a well-merited concession, approved by all experience, to their pre-eminent adaptation to the ends of development and training. They occupy an early as well as a considerable part of the course, because they best furnish the indispensable experience and habitudes which the mind wants in order to secure the best fruits of the discursive, and speculative studies that are to employ its subsequent labors. This course of study is the result of a comprehensive, protracted experiment in education. It may be regarded as the accumulated testimony of the teachers and scholars of many enlightened nations and centuries. We do well to observe that the malcontents under this system do not usually deny to it the highest merit to which it lays claim—the merit of being incomparably the best system which human genius and experience have ever

devised for the development and discipline of the mental faculties. This, I repeat again and again, is the true philosophical idea of liberal education. Between those who embrace this theory of education and those who so clamorously demand of our colleges, not intellectual culture, but only so many of the crude elements of knowledge as are immediately applicable to the art or craft to which they hasten, there is really no just ground for controversy. Their ideas of education are, indeed, very diverse ; but not more so than their objects, which are unlike, by the entire difference that exists between a scholar and an artisan—between a philosopher and a superintendent of farm or factory operations.

LECTURE V.

THE BEST MEANS AND INSTRUMENTS OF MENTAL DISCIPLINE.

Early intellectual Habits.—Power to modify and change them.—The Memory.—Concentration of Thought.—Improvement of the reasoning Faculties.—The Study of general Principles.—Illustrations from Chemistry and Geology.—The Mathematics.—The Languages of Antiquity.—New Sources of Satisfaction thence arising to the diligent Student.—The attainment of a pure and elegant Style.—A Suggestion from personal Experience.—Efficacy of Method and orderly Arrangement.—Objections answered.—Laws of Association.—Superficial Methods of Study.—Thoroughness of Investigation the only Method of making future Studies easy and pleasant.—Facility of Acquisition not always a test of intellectual Capacity.—What are called hard Studies rather to be preferred.—From them the Mind derives Strength.—Discipline rather than brilliant Talents produces great Men.

I SHALL not detain you with a recapitulation of the topics and arguments of the last Lecture. Its pervading idea was substantially the same with that which I labored to establish and enforce in all of our previous discussions. The true theory of education, the motives that should incite, the objects that should guide the student, his liabilities, his blunders, his incipient habits, his temptations, his faults, in so far as these topics have come under our notice, have all been considered in the single aspect of their relation to the development and discipline which constitute education. The exhibition of this fundamental principle, in so many points of view, is fully justified by its philosophical importance in the business of education, as well as by the extreme difficulty usually experienced in procuring its practical adoption by the student.

Early as the scholastic career is usually commenced, the student brings with him to college intellectual habits, at

least partially formed, if not fixed, and among the most inveterate of these is the habit of performing the work of mental culture as a matter of routine rather than in a spirit of thoughtful deference to the intellectual laws concerned in the process. An attempt, like the one in which I am now engaged, to aid in this work by inculcating the philosophical ideas according to which it may be most successfully conducted, presupposes in the pupil the ability to sit in judgment upon these first principles, and to change or modify the habits which may have sprung up through neglect or accident, or with the assent of a less enlightened theory. The full and frank recognition of this power of self-control—the manly assertion of this prerogative to mold and direct the mind's capabilities and meliorate its habitudes, must, as it seems to me, precede the practical adoption of any new, profounder views of the scholastic life, and must also precede any extraordinary improvements in the student's career, whether as the result of his own enlightened convictions or as the fruit of a wiser teaching. As a matter of fact and experience, it is unquestionably true that young persons do actually possess, though perhaps in different degrees, this plastic dominion over their own mental faculties. The actual course and practice of each individual is silently impressing upon his intellect a special individual character; and as his competence to change, modify, or reverse his daily procedure is unquestionable, so also is his ability to modify the depending result.

The indolence, the apathy, the irregularity, the reckless inattention under which the intellect runs to waste, and sinks into imbecility, may, if the victim of such follies only wills it, be substituted by the purpose, the self-command, and the earnest activity which insure vigor, perspicacity, and enlargement. Students more distinguished for industry, perseverance, and energy of character are proportionably more likely than the class just referred to to profit by the inculcation of a juster scholastic theory. Without adding to the amount

of intellectual exertion, it may become greatly more productive under a more intelligent, precise direction. The powers of memory, for instance, may be stimulated to an extent that will even disturb the harmonious development of the other mental faculties, or it may grow oblivious and untrustworthy, very much in accordance with the kind of mismanagement to which it may be subjected even by a diligent student. *Memoriter* recitations, long continued, are likely not only to divorce the memory from the higher faculties of the mind, but to give to it an exaggerated development inconsistent with their natural and proper movements. The opposite fault of reading or studying without positive systematic effort to retain and recall the facts and thoughts which constitute the *media* of the mind's activities, entails incoherence and confusion upon the slender recollections that spontaneously cling to the mind, and at the same time damage the neglected faculty by inducing upon it an habitual tendency to obliviousness. This great evil may be alleviated or corrected by the student who will be at the pains of habituating himself to efforts of recollection, who rigidly exacts from the treacherous faculty some good account of what the reading or the lesson has supplied. A bad memory becomes tolerably effective, and an indifferent one good, under such a training, continued till the proper mental habit is established.

The vividness and permanence of impressions made upon the mind, as well as the facility and value of its acquisitions depend very much upon its powers of concentrated, fixed attention. This is a faculty on which even the working student often bestows but little thought, though no power of the mind is more susceptible of culture and improvement. Manly aspirations and determined purpose, admitted to an habitual sway over the duties of the study and the recitation-room, will not be long in providing a remedy for wandering thoughts, and in enforcing an intellectual regimen favorable to the utmost efficiency and precision; while the daily lesson, conned

over in the midst of idlers and talkers or in somnolent recumbency, in periods of time wrested from the more congenial claims of sport or gossip, and impatient of the intrusions of serious occupation, becomes a daily lesson in the act of perverting and enfeebling the control which the will of right exerts over the intellectual movement.

The improvement of the reasoning faculties presents a problem more complex, and proportionably less subject to the application of special methods of procedure. Their highest efficiency would be found in the best special culture of all the intellectual powers. It is quite possible, however, for students of equal capacity and equal industry to be conducted to very unequal results in regard to this highest development of the human intellect. There is such a thing as filling up a scholastic career with a busy, strenuous activity, which satisfies several of the conditions of education, and grossly violates none of them, without, however, promoting in an equal degree the unfolding and the discipline of the complex faculties concerned in the processes of reasoning. The method of study most favorable to such a result, while it uses all diligence in preparing for the requisitions of the recitation-room, aspires with no less earnestness to comprehend the general principle under which all of the fragments of knowledge are combined and harmonized into a system and a science, that alone gives a fair expression of the value and the import of the component parts. Chemistry and geology afford palpable illustrations of this remark. Their study involves a multitude of particulars by no means destitute of individual interest, of which, however, the true meaning and philosophical dignity do not appear unless they are contemplated in their relations to a comprehensive science, which has revealed to the world some of the most deeply-interesting portions of its own primeval history. It is obvious that, in such studies, the inquirer who toils ever in view of the philosophical theory in which each fact has its

explanation, and at the same time ministers to a yet higher significance, subjects his reasoning faculties to an admirable process of training, from which nothing less can be expected than vigorous growth and expanded capabilities. The same pursuits, prosecuted with equal diligence, but without a proper conception of their import and bearings, are likely to prove proportionably less efficient as means of intellectual discipline.

Mathematical studies afford another illustration of the subject in hand not less obvious and instructive. I am disposed to concede to this science a high place in the scholastic curriculum as a disciplinary exercise. It begins in the midst of self-evident propositions, and its pathway is rendered luminous by successive revelations of immutable, universal truth. Every step in such investigations gives to the mind the most healthful, invigorating exercise, and familiarity with such labors is likely to leave an impression on the intellect deep and permanent, in proportion as the effort is intense and protracted. Beyond this immediate influence upon the mind, of which every diligent student will partake, other and higher advantages will, I think, be secured by those who recognize in the details of each successive lesson the parts of a comprehensive science—who put forth a constructive ingenuity to assign to individual results their place in the great system of truth—who keep their minds imbued with a sense of the efficacy and the dignity of pursuits in which each advancing step arms the soul with fresh power over the material universe—each problem becomes a link in the chain that binds the Pleiades and holds Saturn subject to the inquest and the measurements of science. It is precisely when the most exact and thorough comprehension of each step and result of the demonstration is accompanied and stimulated by this large, philosophizing spirit, that the intellect is likely to become endowed with the richest fruits of scholastic culture.

There is also a liberal and philosophical method of studying the languages of antiquity, which imbues the youthful mind with a discipline very distinguishable in kind and degree from the more usual results of even a diligent and earnest devotion to such pursuits. It is, I think, no uncommon thing for the student to lose sight of the information, of whatever sort, proffered to him by the classic page which has become the subject of his critical analysis, so that, at the end of a term, he knows less of the contents of the book which has furnished his daily recitation, than an hour's attention to so much English would bestow upon him. The loss of knowledge is not the most serious objection to such a procedure, but rather the neglect of a source of interest well adapted to aid the mind in its struggle after fixedness and concentration, and to prevent disgust and lassitude by giving invigorating and refreshing exercises to the faculties. The manifold allusions to the customs, institutions, arts, and ideas which prevailed among the most enlightened nations of antiquity, with which the classical writers abound, suggest an inexhaustible store of topics for reflection and comparison, which, without abating any thing from the lore or the discipline which the merely critical student derives from the well-conned lesson, offer to the reasoning, philosophical student the additional advantage of a most salutary, liberalizing exercise for the highest intellectual faculties. It is sufficiently obvious that whoever will be at the trouble of prosecuting this class of studies, second to none in their efficiency as *media* of intellectual training, with a watchful eye to their intimate instructive relations with history, philosophy, ethnology, and other interesting departments of human knowledge, will speedily find the toil and the friction of dry analysis, and an endless appeal to the umpirage of grammar and lexicography alleviated and illuminated by the unexpected discovery of so many new sources of satisfaction and intelligence.

I may not omit all notice of another very simple expedient for enhancing the benefit, as well as the pleasure, of classical studies. It is within the competence of the student, in all the stages of his scholastic progress, to make the translation of the daily lesson the best of all exercises for the attainment of a pure, elegant style in writing and speaking his mother tongue. I have long been persuaded that the early adoption and vigorous employment, throughout the scholastic career, of this easy method of improvement in style, would go far to insure a highly respectable proficiency in English composition, independently of the more formal teachings and exercises of that department. Such attempts at improvement in one of the best accomplishments which liberal education bestows, made in closest contact and communion with the most perfect models, and under the presiding auspices of the noblest minds that Greece and Rome could boast, offer all possible facilities for the culture and refinement of the taste, and the best corrective of the ambitious finery and exaggerated rhetoric to which youths of quick parts and fruitful imaginations are wont to betray strong tendencies. To the students who desire to avail themselves of all the sources of improvement within their reach, it will be a recommendation of the method just proposed that it will give additional interest to the recitation, and enable them, without any new exaction upon their industry, to learn from the performances of an hour too often felt to be unprofitable and even burdensome, a daily rhetorical lesson of great and permanent value.

Before leaving the recitation I will make another suggestion well worthy of consideration, if I may trust the testimony of my own under-graduate experience. Much may be achieved toward making each lesson contribute its utmost to mental discipline, and to the formation of philosophical habits, by giving to the recitations of the class and the suggestions of the teacher such heedful attention as shall be

equivalent to a careful review, in which not only may the errors and deficiencies of private study be corrected, but all the parts and fragments of the entire scholastic exercise may be molded into a logical form, most fit to be received by the understanding, and preserved for future use in the memory. This habit, once thoroughly established and faithfully carried out in the daily history of four consecutive years, will, at the termination of such a career, be well able to account for whatever difference may appear between an ordinary scholar and a good one.

The efficacy of method in getting the lesson, regarded in its connection with the kind and degree of mental discipline to be derived from it, is a consideration of still greater importance than the manner of recitation. The preparation of the study should aim, as far as practicable, to furnish the mind with an intelligible *resumé*, or synopsis of the subject or lesson, sufficiently comprehensive to embrace every significant fact or thought, all arranged in such order as shall exhibit their mutual dependence and relations, and the conclusion to which they tend. This method is especially applicable to branches of study which usually occur in the later years of the academic course, when the mind is supposed to be fitted for considerable efforts of understanding and reasoning. The recitation of a lesson thus thoroughly mastered approaches the highest excellence, in whatever degrees it is able to make oral disclosure of the knowledge so acquired in clear, simple language, and logical order, independent of all prompting and interrogation beyond the teacher's single suggestive question, which may be needful in order to put the thread of discourse in the pupil's hand. The same rule of study and acquisition is equally applicable to the contents of each branch of a general subject, and to the entire treatise. Half the knowledge acquired from books is usually lost, and the value of the rest impaired in yet higher degrees, from the utter neglect of some orderly, judicious ar-

rangement, adapted to its preservation in the memory and its utility to the understanding, whether as a good discipline of its powers, or as the instrument of future attainments and enjoyments. I think it may be regarded a sound, practical maxim, that any book worth reading by a student is worthy of being read with such a degree of care as will leave in the mind a connected, logical epitome of what it contains.

To the method of acquisition which I have recommended, an objection is likely to occur, to the effect that it demands an amount of intellectual effort of which not many minds are capable, and to which fewer still are disposed. In reply, it will be sufficient to state, that we are inquiring after the best means and instruments of mental discipline, which, from the nature of the case, do not suppose any exaggerated action of the mind, but only that its ordinary efforts shall be put forth in such a direction, and with such aspirations, as will tend gradually to establish the best intellectual habits. Such a training, carried on to any tolerable degree of perfection, must be the result of many endeavors, conducted under such enlightened views of education as shall at once secure to the mind a measure of the advantages proposed, and gradually prepare it for the full realization of all that is pledged by the theory.

It is a great mistake, however, to conclude that industry must take upon itself additional burdens in order to fulfill these conditions. Study derives additional interest, and the mind borrows a clearer light from the large, liberal philosophy that it is proposed shall preside over the educational movement. To refer again to classical studies, the various sources of interest and illumination suggested as deserving the student's regard are each of them likely to be helpful to his progress. They shed mutual alleviations and lights upon each other, and upon the entire subject of inquiry and investigation. They all aid him in obtaining a comprehensive acquaintance with the ideas and the life of the age long

by-gone, in which all the doubtful questions that beset his inquiries are most likely to find a satisfactory solution. So, also, when the student shall have made some progress in the habit of thorough acquisition, and of the logical arrangement and recollection which I have recommended, he will find the labor, both of learning and of remembering, not augmented, but greatly diminished. Such a method is adapted precisely to the constitution and wants of the mind, which is baffled by disorder, and swamped by a multitude of facts and thoughts thrown upon it without perception or notification of the relations that give them value and significance. Once reduce this incomprehensible chaos to a regular system, in which each subordinate part shall find its fit place in the harmonious whole, and the difficulty, whether of learning or of recollecting, will be no longer formidable. The mind, rejoicing to do its homage to "Heaven's first law," easily follows the "*lucidus ordo*" through all the intricacies of the problem submitted to its sagacity, while the functions of memory are almost superseded by the efficacious laws of association, under which each thought and each train of thought are attracted to their fitting place by natural affinities, that will guard them against oblivion, and hold them forthcoming and available in time of need. It is, I think, demonstrable, that the student who holds himself obliged to learn every lesson critically and thoroughly, and to produce a clear, intelligible report of it in the recitation-room, will have less labor to perform on text-books, taking into account the entire college course, than others, who, without meaning to incur the shame or the guilt of disreputable indolence and neglect, never aspire to any high style of scholastic achievements. A good mastery of the elementary principles of language or science, early attained, facilitates future acquisitions. The mind, too, acquires tone and efficiency of action by habituating itself to go with unquestioning energy to the bottom of every investigation, while superficial study and the

habit of penetrating only so far into a subject as may serve to conceal the grosser degrees of ignorance, and secure guarantees against egregious failure at examination, gradually brings upon the mind a measure of imbecility and self-distrust incompatible with effective performance. This superficial method never grapples manfully with difficulties, which, however slight at first and easily vincible, become fixed obstructions in the way of satisfactory progress, over which the mind comes at length to stumble on with a sort of blind dexterity, not unmingled with awe at the near proximity of mysteries to it so profound and incomprehensible. This style of scholastic performance reminds us of the degraded agriculture which formerly prevailed much more than at present. The unskillful, plodding farmer went on from year to year, forcing a wretched tribute from his barren fields by a rude culture which barely stirred their surface. Without attempting to penetrate the reluctant soil with a deeper furrow, and to clear away, at once and forever, all the obstacles to a facile agriculture and an abundant harvest, he blunted his plowshare and worried his cattle in a life-long struggle against the same fixed or rolling stones, which a little enterprise and a vigorous outlay of vernal and autumnal leisure might long since have converted to useful purposes.

The real, ultimate advantages of thoroughness in study, as the sure and only way of making study easy and satisfactory, must, I flatter myself, be apparent to all who hear me, without further argument or illustration. The importance of such a method, however, depends on yet higher considerations. The habit of treating any subject of investigation slightly, and of accepting the conclusion of a proposition with a humiliating consciousness that the steps and the force of the argument are not understood, must, in the end, result in some degree of incapacity to think clearly and reason correctly, and the student has every motive to strive to the utmost against this incipient fatal blunder in education, which can inspire a

wish to bear away from the arena of exercise and discipline some adequate preparation for the realities of professional or public life. Whatever it may cost of toil, of watching, of reiteration and review, it must be a first principle with the student to understand *every thing* as he advances. To this one position he must hold with an unyielding, dogged perseverance, which no discouragement, no reluctance to toil, no self-indulgence may be able to relax. Each problem left unsolved, with a tacit admission that it is too hard a task for the mental faculties, besides becoming an embarrassment in the way of future progress, and impairing the bravery of self-reliance, tends to produce and establish the *habit* of superficial investigation. A standard of performance is imperceptibly fixed, degraded enough in all reason and manliness, but which becomes a measure of excellence, below which if the student does not frequently sink he is well satisfied, and above which he no longer aims. This fundamental omission, wherever and by whomsoever made, it should be a primary object with the student to supply. I expressed on a former occasion, and I here repeat the opinion, that every sound mind is fully competent to a mastery of all the studies of the academic course. The actual difficulty, however embarrassing, has grown out of some previous omission or neglect, which diligence in the use of leisure hours or of a vacation would soon remedy. It may be that only a single link is wanting to the continuity and completeness of the chain. The most complicated mathematical problem is hard and unmanageable only because a very simple arithmetical or algebraic process was lost sight of in the haste or the negligence of the initiatory part of the course. Such a revision of the elements of science or of language as may be accomplished in a week, will often illumine the whole subsequent scholastic career.

Though every mind is competent, with good application, to understand the studies of our academic course, all do not

acquire them with the same degree of facility, and, what is more material to my present purpose, facility of acquisition is no accurate test of intellectual capacity, or of the advancement made in mental discipline, which is, according to our theory, synonymous with education, by any given amount of attainment. The best minds are often wont to move with the greatest deliberation, and to bestow both time and careful examination upon the proposition which is henceforward to remain deposited in its archives, as well-ascertained, unquestionable truth. A quick memory, on the contrary, will sometimes seize upon the facts as well as the reasonings of the lesson, and treasure them up in its capacious store-house with a marvelous, unreasoning rapidity, incompatible with a thoughtful exercise of the higher mental faculties, and as little favorable to intellectual discipline. Discipline, which, in all our contemplations of the scholastic life, must be kept in view as the principal thing, owes its existence and its chief improvements to what are denominated hard studies. To the bad facility of acquisition, which wins its easy way by sheer efforts of memory, it owes no acknowledgments. It is from fields of toilsome inquiry, abounding in nice distinctions and disquisitions and profound analyses — from frequent sturdy conflicts with high, complex truth, when the faculties are tasked to the utmost, and there is a free demand for protracted, continuous, intense efforts of attention and thought, that the mind comes forth rejoicing in new, imperishable strength. Every student who aspires to intellectual power and distinction must be content to struggle for them in some arena which will give to his faculties full and strenuous employment. Hard rather than easy studies, profound treatises on significant subjects rather than taking, flippant literature, should be preferred by those who covet the best gifts. The thorough study of Butler's Analogy, or some kindred work, often gives the mind an impulse, and even a character, that it never loses.

Were we to take a hundred boys, of average capacity, from the common schools, I am persuaded they might all be well fitted, by liberal education, to act a useful and honorable part in professional life. Education is able to qualify any competent mind for all the duties to which educated men are wont to be called. It is discipline, and not brilliant talent, that is wanted in those positions where good men do the good that is accomplished under the sun. An ordinary mind, well trained, is better fitted for all the exigencies of life than the greatest genius without mental discipline. Education prepares men to know and to do all that should be known and done; and the thorough discipline in which it consists, and which every sound intellect may attain, is usually of much more value to the individual and to society, than all the coveted natural endowments which none can command, which are sparingly bestowed by heaven, and which do not often achieve any thing at all proportionate to the delusive promise which so often provokes the envy of those who are intrusted with only a share of that average capability on the right use of which the world's hope depends.

LECTURE VI.

OFFENSES AGAINST PROPRIETY AND GOOD TASTE.

A difficult Problem.—Essentials to the efficiency and completeness of Mental Discipline.—Attention to minor Matters.—Vices of Manner when habitual, difficult to eradicate.—Vicious Pronunciation of common English Words.—The Remedy to be applied in Youth, if ever.—The correction of Faults does not require Talent and Genius, but Humility and Resolution.—Awkwardness of Attitude and Gesture.—Slang Phrases.—Corrupt Language leads to corruption of Taste.—Grossness cultivated by the Student clings to the Man in after Life.—Self-reforming Power the distinguishing Privilege of the Young.—Labor, Self-denial, Patience, Perseverance requisite.—Analogy from the business of the Gardener.—Attention fixed on Things to be avoided rather than on Things to be acquired.—The removal of a Fault more important than the acquisition of an Accomplishment.—Simplicity of Action.—Unambitious Style.—Purity of Language.—Use of strong Epithets.—Illustrations.—Effects.—False Rhetoric leads to false Logic.

WERE it required of any one of us to make a full enumeration of all the qualifications, the results of education, which combine in furnishing an educated man with the efficiency and momentum requisite to usefulness and respectability in a professional career, it would be found, I think, on due reflection, that a problem had been proposed, very comprehensive in its import, and by no means easy of solution. It will be agreed on all hands that a young man, in order to act his part well on such a theatre, must go forth to his work with all the advantages of a thorough intellectual training, with a vigorous, symmetrical development of his mental capabilities, a graceful, many-sided culture, his tastes refined, his imagination chastened, and all his aspirations made manly and pure by their habitual subjection to the control of pure and elevating motives. All that in my previous Lectures I

have insisted on as essential to the efficiency and completeness of mental discipline, should be his, together with many more intellectual accomplishments which it has not fallen in with my present design to consider, or which inadvertence and the brevity imposed by our circumstances have led me to omit.

In addition to this rather formidable list of requirements, there are other conditions of success hardly less imperative, for which provision must also be made, if ever, during the forming years of academic life. It is, perhaps, because the world is a more competent judge of accomplishments which may be easily acquired than it is of higher and more difficult attainments, that it exacts them with greater rigor, and tolerates deficiencies less indulgently. The world demands, and, I must think, not unreasonably, of those who aspire to be its teachers, and to be intrusted with the management of its most precious interests, a decent respect for its good taste, and it listens incredulously to high intellectual pretensions, set forth with clumsy diction and ungainly gesture. It is usually much more offended with false syntax than with false logic, and more readily pardons a blunder in argument than a trip in pronunciation. Many a one goes forth from academic shades not inadequately furnished with such qualifications as diligent study and faithful teaching are able to supply, and deficient only in those which would have cost him no additional toil to swell the triumph of competitors, his inferiors in every thing which he has been wont to regard as worthy of the attention of an intelligent, educated man. We may complain as we will of the injustice or the folly of the world's awards, but it must be made much wiser, and must grow much kinder than it is, before its wounded self-respect will consent to tolerate, in educated men, such habitual offenses against propriety and good taste as every schoolboy is able to detect, and which it is the shame of schoolboys not to have corrected. Almost any degree of eccentricity and imperfection of utterance or

action is allowed to men of acknowledged genius and great reputation, but, in the great majority of aspirants for public favor and influence, such faults become frequent and efficient causes of disheartening, disreputable failure. Most earnestly would I endeavor to impress upon those who now hear me my own convictions of the great practical importance of this subject.

It is with no slight mortification that, as the result of my observation and experience, I must entertain very moderate expectations of success in any attempt to reform those vices of manner which have become habitual, and which usually enjoy the privileges of asylum in the favor of a sort of imperial indifference, that, because these are confessedly only petty defects, will insist upon regarding it a very petty business to intermeddle with them. The student who makes a pastime of learning Conic Sections, and calculates the sun's eclipses for a hundred years, baffles the efforts of all his teachers to keep his hands away from his pockets, or the skirts and button-holes of his coat, in his oratorical essays. The youth who has gained a complete mastery over the difficulties of Greek and Roman literature, and is above all reproach in the matter of dactyls and iambics, continues to maintain his own peculiar method of pronouncing and accenting a number of English words, with which it is his unconscious purpose to afflict fastidious ears as long as he lives. He entered college, it may be, a stanch *pat-riot*. He remains an unflinching *pât-riot* throughout his four years of trial, in spite of all winning arts and efforts to seduce him from his sturdy allegiance to the black-balled vulgarism, and into the wide world he goes forth at last with *pât-riotism* inscribed upon the banner which he throws to the breeze. One of the most difficult works which a teacher is called to perform is often that of eliminating, from the action or the utterance, faults which a small degree of attention and self-culture would at once correct, but which, having become habitual,

no external influence or skill, however faithful and prolonged their agency, can remedy. I have, in some instances, labored through a series of years to induce intelligent, excellent students to be sparing in their vocal performances of such questionable peculiarities as *dŏes*, and BEEN or *ben*, *slŏth* and *nŏthing*, but with so little success that my well-meant efforts seemed to rouse up some degree of resentment, as if some design was entertained against a cherished birthright, or some indignity meditated against the family honor. So deeply and ineradicably do these depreciating peccadilloes become imbedded in minds of a certain texture, that it is not more difficult to cure the trolling brogue of a fresh Connaught immigrant than it is to correct the bald, vulgar provincialism, in phrase and utterance, of a liberally-educated man.

I dwell upon this topic at greater length because I think myself enabled to hope that the discussion may be suggestive of practical applications, and even of beneficent reforms. It seems to me to be one of the least excusable of the delinquencies chargeable upon intelligent, upright students, that they should mar the symmetry and impair the efficiency of their education by the toleration of petty faults, which a little painstaking and resolute dealing with themselves would eradicate at once and forever.

Perfection in oratory, as well as in manners and conversation, are dependent upon favorable natural endowments. The rarity of such gifts may very well repress an unreasonable ambition, but it constitutes no ground for discouragement, since they are not indispensable to eminent usefulness. It may be freely admitted that the highest excellence, which always supposes an unusual combination of fortunate circumstances, is not, and can not be generally attainable. Quite practicable it is, however, for the student to eradicate such faults as have just passed in review before us, and these are, in not a few instances, chief obstacles to success. Graceful action, a musical voice, a fine person, are not always to be had for

wooing, but ungainly attitudes and gestures, vicious intonations, false accents and emphasis, are usually the growth of carelessness and bad training, and they are always vincible, at least so far as they constitute barriers to a useful outlay of educated talent.

It is because I deem the sentiment not only unquestionably correct, but of great practical importance, that I repeat the opinion already expressed, that every young man who enters upon the work of education with an average outfit of the mental and physical capabilities which belong to the species, may qualify himself by an intelligent and painstaking culture for usefulness and respectability in the pursuits of professional and lettered life. He may become a good general scholar, and he may become a proficient in any branch of human knowledge which interest, taste, or favoring circumstances may induce him to pursue. This good endowment of natural faculties, and the good training which we have supposed, constitute the *substratum* and the main elements of intellectual character and efficiency. Without these qualifications, no human being can exert any salutary, lasting influence in the world, or achieve any thing worthy of being held in honorable remembrance. Possessed of these resources, none but the victim of his own follies or of an unrelenting destiny need fail of acting a good and manly part on any theatre where educated talent is the first condition of success. Here are the real sources of intellectual efficiency They may be augmented and emblazoned by the rarer gifts of creative genius and poetic imagination, but, independently of such brilliant accompaniments, they are fully competent to perform the tasks which human society is accustomed to impose upon intelligent, virtuous men. Failures, when they occur under the favoring conditions here supposed, are always the result of indolence, or negligence, or recklessness, or of other causes implying still more grievous derelictions of manliness and virtue.

I recur again to the case of the young, in whom these good natural endowments, improved by liberal study, are embarrassed and rendered partially inefficient and unavailable by petty defects or faults, which, being offensive to the public taste, provoke prejudice and disgust, and so become serious obstacles to usefulness. It is certainly much to be deplored that so many elements of success, the gift of bounteous Nature, improved by so much painstaking culture, should be damaged and impeded in their action by petty faults and blemishes, which, however fixed in the habits, do not penetrate below the surface of the character. For the encouragement of those who regard even the slightest improvement of their means of usefulness a legitimate object of endeavor, I will suggest that the eradication of the faults to which our attention is now directed is a very different undertaking from that of acquiring new accomplishments. I think it has befallen all of us, at some time, or other, when prompted by some friendly monitor, or by our own sense of propriety, to adorn some corporeal or mental performance with additional ease and grace, to feel that a most indefinite, intangible object has been proposed, difficult to be realized even in conception, and grievously difficult to be embodied in action. We may be painfully conscious of the deficiency, and yet utterly unfurnished with the ideas and the taste which would enable us to supply it. Now the correction of faults is fortunately a more positive and tangible business. The demand is not for the skill and the genius that can model and create, but for the humility that will be taught, and the resolution that will root up and ostracize. If our friends are so foolish as to ignore or conceal our faults, we shall probably find more frankness, and more real friendship, in rivals and enemies, in whom the critical organ is wont to be fully developed.

Whoever is desirous of correcting such faults as are the subject of our present consideration, need be at no loss for the requisite illumination. If there is first a willing mind, there

will be no lack of either lights or helps. The chief obstacles to success in such an attempt are to be encountered in the beginning, and they will usually be found to exist in the very slight importance attached to such reforms, or in the false pride that thinks it a degradation to make an improvement which is deemed equivalent to confessing an imperfection. Let us suppose that an earnest experiment is to be made upon the written and spoken language, with the intention of ridding it of all errors and inelegancies, and of cultivating a style both for conversation and for more formal occasions, which shall never offend a refined ear. The scholastic exercises in speaking and composition always afford many more suggestions on this subject than are usually heeded, and I must think that any student really anxious for improvement may so far profit by such exhibitions, and by the criticisms they are wont to call forth, as to cure effectually all the errors which most frequently occur. This remark applies both to action and to utterance, and it seems to me very obvious that nothing but indifference to the subject can perpetuate faults in attitude, gesture, and pronunciation, which are strikingly at variance with good taste and established principles. It will prove a more arduous, though seldom a fruitless undertaking, to extend this unsparing reform to other occasions, not comprehended in the teacher's domain, which, however, often become chief sources of a corrupting influence upon language and taste. Forms of expression are constantly working their way into currency in the thoughtless intercourse of young men, recognized at first as vulgar slang, and tolerated only for their grotesque, absurd extravagance, which, in the usurping spirit that belongs to such vices, gradually impress their complexion upon the colloquial style, of which they become the chief staple. Once habitual, this style encroaches upon the properties of more serious occasions, and the hopeful imitator of Jack Downing and Davy Crockett, who is the envied centre of merriment in his own laugh

ing circle, becomes its unconscious subject in the drawing-room.

From corruption in language there is only a brief step to corruption of taste; and I never listen to a sparkling genius of this particular type, fluent in the savory diction of Sam Slick and his compeers, without a painful conviction that he has put himself under tutors whose vulgarizing influence it will require a great deal of classical training to counteract. From habitual intimacy with such a style of conversation, the mind contracts a certain infection, a proclivity to what is too low for an educated man — an appetite for a species of humor that is broad to grossness and vulgarity, for which, I fear, education and the mature judgments of manhood will never be able to find a perfect cure. It is for the student himself, or for no one, to apply both prevention and remedy. He may check the still pliant tendency before it ossifies into habit. He may, perhaps, expel the virus before the constitution is tainted with incurable disease, but I am compelled to regard this as one of the most common sources of a deteriorating, vulgarizing influence, which so often thwarts and counteracts the natural tendency of liberal education to purify the taste and elevate the character.

The natural soil for this fantastical diction, which has no recommendation except in its intrinsic obscurity, is found in the uneducated, or half-uneducated mind of a large and increasing class of young men, whose gregarious occupations create a demand for the talent and the material of conversation which their low standard of intelligence is not competent to satisfy. By them this degraded currency is naturally welcomed as an easy substitute for the knowledge, taste, and wit with which good cultivation, if not Nature, has refused to supply them. The most exorbitant forms of speech, in doing violence to all sense and reason, cling to the memory with the greater tenacity. Their destitution of all specific, intelligible meaning fits them all the better to be the medi-

um of a social intercourse, into which thought and common sense enter only in their lowest and least appreciable forms, while in the enormous breadth of their gross humor they are well adapted to ears less delicate, if not more elongated, than usually fall to individuals belonging to the human species. To a careless observer, there is often something entertaining in listening to this substitute for wisdom and wit, when, on the closing of the work-shops, it becomes vocal along the side-walks, and an unreflecting benevolence would as soon deprive these aspirants for the honors of a gentleman of their reeking cigars, as these aspirants for the honors of a wit of the only vocabulary in which they know how to assert their pretensions. This same benevolence, however, becomes more thoughtful, and, having some mission of truth, or virtue, or religion to these young men of a strange language, will not be long in reaching a painful conviction that this egregious gibberish of which it had forborne to form any opinion more unfavorable than that it was foolish and absurd, has really penetrated into the character. From so often standing in the place of good sense, it has finally supplanted it. From being the dialect in which the mind is wont to put forth its most pretending essays in thought and eloquence, it becomes the only vehicle on which it feels competent to embark its conceptions. Low, ludicrous associations come at length to attach themselves to the most serious subjects, and the highest questions of morals and religion gradually lose all influence over a mind habituated to contemplate them, as it does every thing else, in such lights only as may find the most ready expression in this debased and debasing dialect.

I have bestowed a paragraph upon a very palpable and undignified error, as it is developed in uneducated minds, because the illustration may be more striking and effective. The vitiating tendencies in the student guilty of a similar folly will operate with equal force, but are likely to be par-

tially counteracted by the nature of his pursuits. A cultivated mind has acquired some power to resist the deteriorating agency, and it finds a measure of protection against the contagion in the vigor and the multitude of its own activities. I should fail, however, of giving expression to my settled conviction, did I not ascribe to the fault in question a very considerable as well as baleful influence over the development of intellectual character. The tender plants of taste and genius are choked by these rank, overshadowing thorns. The delicate, susceptible mind gets a tinge and a bias; the style of thought an insidious, contaminating infusion of ineradicable grossness. I very much doubt whether any one who has for a series of years subjected his tastes to the deteriorating influences supposed, will ever after become capable of that nice susceptibility to the finer proprieties and beauties of language, on which the highest excellence in composition and oratory so much depend. So far as I may rely upon my own recollection and observation, I can confidently declare that I have always seen the grossness which was cultivated in the student cling with inexorable tenacity to the man in after life. No high public position, no familiarity with polished society, no after endeavors, were able fully to remove the blemish — to purge the infection which grew up with the years of academic life. They were wooed and welcomed when the mind was all plastic and susceptible. They are bound up in its destiny by inevitable habit.

The correction of these petty faults and impertinences, which, together, often exert a very appreciable and deteriorating influence upon the prospects and character of educated men, must be effected, if effected at all, by a vigilant self-inspection and control, instituted during the forming period of education, before such habits have become confirmed, and conducted in the spirit of an indomitable purpose and an unsparing faithfulness. While nothing is to be regarded as trivial or unimportant which may detract from the highest

efficiency of the intellect, or interfere in the slightest degree with the harmonious, graceful, perfect mental development which it is the business of education to achieve, no obstacle should be deemed insuperable, no resistance invincible, before the indomitable ameliorating process to which every student resolved to be a *man* may triumphantly subjugate all his mental powers and habitudes. The possession of this self-forming and self-reforming power is the distinguishing attribute and privilege of *young* men. In the energy which bravely asserts this high prerogative, and the indolence that yields it up in the face of every difficulty, reside the true sources of the honor and the shame that are to give their complexion to the history of manhood. Unquestionably, the manly exertion of so high a function will involve labor, and self-denial, and patience, and perseverance; but all these are virtues worth cultivating for their own sake. They are *media* of the noblest discipline, and it were the part of wisdom to multiply our relations to them, as the best auxiliaries in all the enterprises which are likely to yield, either to youth or to manhood, either dignity or enjoyment.

It is not well to begin the work of education and self-culture by an over-careful study of labor-saving expedients. He who has conceived the purpose of making of himself so considerable a thing as a *man*, may, at the outset, lay his account with no trivial expenditure of toil and painstaking. The raw material of such a fabric behooves to be passed through refining processes; and this cunning age, so famous for easy methods and shortened routes, still blushes to confess, as the result of all its cherished theories and experiments, that the crowning improvement which is to divorce wisdom from work exists only in *posse*. Even the fabulous poets, who could transform flowers and butterflies into nymphs and goddesses, never ventured to place wisdom any where but upon the loftiest summits, inaccessible to mortals except by slow and toilsome steps.

Presuming the student to have gained his own cordial assent, in full view of all the detail and duration of the work before him, to the reformatory efforts needful for thorough, comprehensive self-culture, I may repeat the suggestion that his main business will much resemble the gardener's, who trusts to the well-prepared soil for the growth of sweet flowers and delicious fruits, but labors diligently for the eradication of the noxious vegetation that conceals their beauty and distorts their proportions. A good mind, in the absence of disturbing influences, and under judicious training, has a spontaneous tendency to symmetrical, graceful development. Bountiful Nature has sown the good seed, which finds the most favorable conditions for germination and growth in the scholastic occupations usually embraced in the curriculum of liberal education. Under all ordinary circumstances, such studies provide, in the best way known to modern science and experience, for the harmonious manifestation and improvement of the mental faculties. Thus secure of the more tangible benefits, by an earnest co-operation with the general scholastic movement, the student is at liberty to direct his special solicitudes to the correction of faults and the removal of defects, usually the result of accidental causes. Whether his attention shall be turned toward errors in language, or utterance, or action, or manners, it will be chiefly fixed upon things to be avoided rather than on things to be desired or to be done. In all the changes that shall be effected, it is quite possible there will not be the positive addition of a single accomplishment. In this removal, however, of the faults and the ungainliness which were most noticeable, a freer scope is given for the development and the spontaneous play of the better innate tendencies, which are constantly invited into manifestation by the good general culture.

We may have a great deal less of gesticulation under the new regime that proscribes all improper gestures. The vocabulary, which was distended by much of all the vulgarism,

provincialism, and slang which the West and the East can supply, will certainly be reduced in its compass and copiousness when nothing shall remain but such a pure, simple dialect as befits the mouth of a scholar and a gentleman. Something may, at first, be lost to conscious dignity when the cigar no more illuminates the evening promenade — something to conscious ease in making the descent from a two to a four-legged chair. The rejection of so much that had become customary and spontaneous, will very likely leave, at least, some transient sense of a want. The good nature and the good culture, however, upon whose domain the ostracized follies were manifest intruders, will be forthcoming, with their genial arts, to build up the waste places in forms of new grace and beauty.

It may be added, that the removal of a fault is usually much more important than the acquisition of an accomplishment. The attitude and the movement, which are no longer chargeable with ungainliness or constraint, have become appropriate and even graceful. Language and style, purged of the faults which due attention to the subject readily detects, are proper and pure, and verge upon elegance, and now that these vicious and vitiating elements are removed out of the way of improvement, study and composition, and reading and society, all contribute to an ever-progressive refinement and excellence.

It will be perceived that the methods of corrective reform here recommended all tend to simplicity of action and character—to unambitious style of conversation and composition, and to repose of manners—to the rejection of all affectation, artifice, and exaggeration, a condition of things precisely the most favorable to a free, full, truthful development of whatever capabilities for good Nature has bestowed. I shall close this Lecture with the suggestion of a deeply philosophical argument in favor of cultivating simplicity of language. It has been charged, by a distinguished female wri-

ter, upon the young of her own sex, that they are specially addicted to the use of exaggerated phrases and epithets in conversation, and the practice is very properly stigmatized by her as being excessively stupid and vulgarizing. I do not imagine that this fault is confined to either sex, though it, no doubt, prevails mostly among the young, and my objection to it goes somewhat deeper than a question of good taste. You will readily comprehend the special extravagance which I have in view, as I presume you all have, within the circle of your acquaintance, a number of exemplifications of it. Such persons are not content with expressing with reasonable precision the idea or quality under consideration, but would add to its impressiveness, and make what, it may be, is somewhat commonplace, startling by the use of strong epithets. With such persons slight imperfections are *horrid*, and slight inconveniences *horrible*. They are wont to be filled with *dreadful* apprehensions, have *dismal* nights, and *awful* weather. Sights that awake little emotion in others, are perfectly *beautiful*, *splendid*, *magnificent*, or they are *odious*, *frightful*, *detestable*. Their promenades or visits are *perfectly delightful*, and their cherries *perfectly delicious*. One is on the point of congratulating these fortunate people on possessing several friends who are all *exquisitely beautiful* and *perfectly elegant*—the *best*, the *noblest*—the most intelligent, the most remarkable in some virtue, accomplishment, or talent in the wide world, but for the fact, soon disclosed in offsets, that they have as many enemies equally worthy of epithets most adapted to shadow forth the marvelous in vice, stupidity, or bad breeding. Such practical youths do not disapprove merely—they *hate*, *detest*, *abominate*. They are not displeased or angry, but absolutely *mad*. What to others may appear not quite celestial, but, as the world goes, passable enough, is, in their vocabulary, at the very best, *abominable*, and very likely *infernal*. We do not stop to note the gross violation of charity, and good

taste, and common sense involved in such extravagances, nor of good breeding, which is always offended by this poor ambition for the striking and the unusual. We mark only the far higher offense against the rights of the intellect. The proper function of language is the truthful expression of ideas, and the more exactly it accomplishes this end, the more perfectly does it answer its fit and proper calling. The first, the second, and the third thing with the student of language should be always to use the precise term which exhibits, in its true form and dimensions, the intellectual prototype of which it professes to make conveyance to the eyes and ears of others. This habit of accuracy once established, the thought becomes associative with the most fit and expressive word, and they mutually suggest each other, even to the most rapid speaker or writer. This unspeakable advantage is forfeited by the senseless exaggeration now the subject of our criticism, and the victim of so bald a method of winning distinction, if he chance to have an idea to communicate, will probably have to choose out of a troop of extravagant epithets which press in upon him in his time of need—a promiscuous mob, subject to no mental law, and all, probably, unadapted to his purpose. The thought and the word have been forced out of their natural relations, and no longer suggest each other.

Again; the silent processes of thought are carried on in language which is really as much the medium of thinking as it is of expressing thought. In the words which we employ in conversation and writing, and in the sense attached to them in our daily intercourse, are our unuttered thoughts likely to enshrine themselves in the chambers of the mind, awaiting, in that precise combination with the words, fit occasions for outward expression. It is easy to perceive how the exaggerated speaking, which we have seen to be little better than habitual falsehood, must introduce the same spurious element into the thoughts and the reasoning. The false

rhetoric becomes in this way the source of false logic, and necessitates exaggeration and confusion in the working of the mental powers. It is worth while for the student to meditate thoughtfully upon these subtle relations, and to keep himself apprised of latent causes of mischief, which operate all the more effectually for being overlooked or contemned.

LECTURE VII.

THE FORMATION OF CHARACTER IN COLLEGE.

Nature and Power of Habit.—Character widely different from Reputation.—It is made up of a Man's real Qualities and Accomplishments.—Latent Agencies incessantly at work.—Peculiar Impressibility of the youthful Mind.—Far more so than that of Childhood or mature Manhood.—Germs of Good and Evil rapidly developed at College.—Practical importance of the prudential Regulations of Academic Life.—System and Regularity.—Punctuality.—Order.—A Defense against the Encroachments of Indolence.—Character modified by Associations.—Laws of Academic Institutions.—They are its Ideal, its Model.—Why they do not always produce the desired Result.—Young Men are Free Agents.

Throughout the brief course of Lectures of which this, for the present, at least, will be the conclusion, you have not failed, young gentlemen, to recognize the presence of one pervading, overruling idea. I adverted at the outset to the nature and power of habit, and to its manifold significant relations to the business of education. In discussing the motives which exert an influence upon the student's progress so strong and characterizing, I called your attention, not to transient impulses and vanishing results, but to such as are permanent, and as impress upon the mind *habitual* tendencies and abiding aptitudes. Intellectual discipline, which is, perhaps, the best definition of education, is only another form of expression for the good mental habits with which the student should become endowed in the labors and conflicts of his scholastic career. Education seeks, throughout the long succession of its experiments and exercises, to improve, to the full extent of their capabilities, the several faculties of the mind, and it gives its name to the group of conservative habits to which is intrusted the preservation of all the precious fruits

of so much protracted, painstaking endeavor. It was under the guidance of the same pervading idea, and for the purpose of preventing or correcting injurious habits, that I adverted to improprieties and petty offenses againt good taste or good manners, which very intelligent and well-educated men sometimes allow, by becoming habitual, to impair the value and influence of literary accomplishments.

Education, then, when spoken of as the result, and not the process of intellectual training, consists in a certain number of mental habits and aptitudes, the product of the scholastic culture. It furnishes most, but not all of the elements that are combined in the *character* of an educated man. Character is more comprehensive than education, which it embraces, together with a variety of ingredients derived from other sources. It is the *amount* of all the efficiencies with which an educated man is furnished for the discharge of his duties. It is an accurate *expression* of all his aptitudes for fulfilling the proper functions of an intelligent human being. Character, you will perceive, which is thus made up of a man's real qualities and accomplishments, is widely different from reputation, which is but the estimate, often false as well as changeful, that is placed upon him by the world.

All that has been advanced in our previous discussions in regard to the theory and practice of the scholastic life, is strictly applicable to the subject of this concluding Lecture, the Formation of Character in College. In addition to the teacher's faithfulness, and the pupil's diligence, there are other agencies, not contemplated or provided for in the scholastic institute, which are very powerful, as well as ever active in their operation upon the youthful community. The student, during the years of his academic residence, dwells in the midst of modifying, transforming influences, that, from many unsuspected, inevitable sources, flow out upon him, and, scarcely less than his own and his teacher's efforts, give form and complexion to his subsequent history. Let us de-

vote the present occasion to some brief consideration of these latent, less tangible agencies, which have not fallen within the range of our previous discussions.

It would not, probably, be correct to affirm, in regard to the period of life usually spent in college, that it is more susceptible than any other to modifying influences. The constitution of infancy and childhood is, no doubt, still more delicate and impressible, and is wont to undergo greater and more rapid changes under the action of surrounding circumstances. Indeed, it is the very rapidity of such changes, and the facility with which they are effected on a mental condition so tender and flexible, and withal so prone to imitation, that protect the young against the formation of fixed habits at a period when they must be destitute of the discretion and experience that ought to preside over a process so important. The swift advances of childhood outstrip the growth of habits, and keep the elements of mental character in a state of fusion and movement, incompatible with receiving or retaining any very determinate or enduring impressions. In this incapacity to take on and preserve new and permanent intellectual lineaments, childhood resembles middle life and old age, much more than either of these resembles the period usually occupied with academic pursuits. The incessant transitions of the one, and the stubborn immobility of the other, are alike unfavorable to the formation and establishment of permanent mental habits. Between these two points in the mind's progress and history lies the region of fertility, and sunshine, and showers, where culture is omnipotent, and where, in the absence of skillful culture, a luxuriant growth, however worthless or pernicious, springs up unbidden. It is no exaggeration to say of a college peopled with eager youth at this eminently forming age, that it is a very focus of intense and effective influences. Independent of all that is taught and all that is learned, causes are here vigorously at work that are sure to model the character and give it form

and pressure for all future time. It is, indeed, the appointed time of change, when pliable, impressible boyhood gives place to the harder sinew and more rigid features of the man. In the family circle, amid the sympathies and safeguards of home, where the inevitable transition may be made under conditions most favorable to benignant results, this period of human life is, above all others, trying and decisive of the destinies of the future. In college, the blessed dominion of domestic affections is measurably suspended or superseded, and the manifold ties, before so powerful to restrain the waywardness and inexperience of youth from gross aberrations, usually fall into the inefficiency of enfeebled, unsustained sentiments. In this new, unsheltered position, the unconscious, unresisting youth is subjected to a multitude of powerful influences unknown to his previous history, and unprovided for by the maxims and habits in accordance with which his life has hitherto been conducted. Yielding, penetrable, plastic, he breathes an atmosphere vital with transforming agencies. Himself the overflowing source of an irrepressible, outgoing efficiency, forever busy in modifying and molding the character of his associates, he is, at the same time, the very attractive centre of a thousand confluent streams, no less potent and eager to tinge his nature with their own various hues and properties. With natural tendencies to transition and transformation so manifold and urgent, and under so many circumstances so adapted and efficacious, there must needs be a rapid formation of character. Each germ of good or evil is hurried forward into a rapid development by a highly-stimulating process. It is nothing that the agents and subjects of this transforming process are wholly unconscious of the revolution that is passing before their eyes and upon their own nature. This unconsciousness can not retard the progress of change when the laws of our being render change inevitable, and leave nothing to human freedom but the prerogative of determining whether it

will be the victim of these irresistible tendencies or whether it will be their guide.

It is no part of my design, as you will please observe, to represent the powerful tide of influences which play incessantly upon the student's exposed position, in which his entire academic life is immersed, as wholly vicious and corrupting. Such a view of the subject would awaken solicitude, and even despair, but would not be suggestive of any lessons of practical worth. It would be unwise, and perhaps dangerous, to enter upon a voyage without some acquaintance with the force and situation of the various currents to which our bark must be exposed, but it by no means follows that the agitations of the sea may not be weathered without disaster, and even be made subservient both to safety and speed. The delicate susceptibilities of the youthful mind, and the genial hospitality with which it throws wide open all its portals, and proclaims broad welcome to whatever visitants may please to enter, are not to be contemplated chiefly as sources of danger, but rather as offering the most favorable conditions for liberal culture, and the production of fine, elevated character.

This plastic, ductile, impressible nature, with its precious freight of aspirations, tendencies, capacities, and liabilities, is the great central fact to which all the arrangements and appliances of education, and all the efforts of self-culture must be adapted and directed. Such a reference has been kept in view in our previous discussions of college studies, and of the motives, methods, and habits most favorable to improvement. The minor arrangement and requisitions connected with the order and administration of a place of education are only wise and salutary in proportion as they consult the class of wants here indicated.

It is in view of this peculiar impressibility of the youthful mind, and its exuberant tendencies to receive new habitudes and modifications from the molding agency to which it is

exposed, that the prudential regulations, and the accidental circumstances and adjuncts of academic life, assume a practical importance very worthy to be taken into our account of the causes that are efficient in the formation of character. The system and regularity indispensable in the scholastic community, where labor is co-operative, and occasions for concurrent action return with almost every hour, exert an important though indirect influence, which is likely to establish habits of punctuality and order, of inestimable value in every department of either professional or active life. This methodical arrangement of duties — this precise apportionment and distribution of tasks and times, is, with a large class of minds, quite indispensable as a condition of efficiency and success. A few individuals, rich in the unfailing resources of constitutional vivacity and enthusiasm, and acting always in the presence of the highest motives, are sometimes able to make respectable attainments in knowledge, and, what is yet more rare, to keep up, amid the distracting scenes of life, a good measure of intellectual activity, by such desultory efforts as are possible in the absence of a judicious controlling plan. With the great majority, however, system, which implies at least punctuality, order, perseverance, is a prime necessary of intellectual life, all of whose movements become embarrassed, uncertain, and feeble when they lack the guidance, support, and facility always afforded by an intelligible, judicious, and authoritative *programme*.

Such a law to live and work by, when it has become deeply rooted in the habits, becomes a chief element of mental power. It is a potent defense against the encroachments of pleasure and indolence, and provides a sanctuary for the performance of intellectual rites in the midst of the world's bustle and distractions. It would not be easy to exaggerate the great practical importance of cordially accepting, and vigorously maintaining through life, the habits of order and punctuality, and of the judicious distribution of duties and time.

into which it is a spontaneous tendency of the under-graduate career to induct the student by easy and scarcely perceptible degrees. Here, beyond all doubt, resides the great secret of success. Ordinary minds, working upon a *plan*—working systematically—achieve what, without such helps, is utterly impossible to the greatest genius. In fact, great intellectual performances are not often the product of minds of the best natural gifts. Such minds are wont to be corrupted by facility of acquisition, and to rely more upon special efforts than upon persevering industry. Science owes its triumphs chiefly to the race of patient, plodding workers, who are content to pay the price of wisdom, and whose steady, life-long progress in knowledge usually leaves behind the whole multitude of competitors, who so easily outstripped them at the beginning of the race. It is precisely this want of the orderly arrangement and strict punctuality, and of the mental industry and mental activity which they are wont to conserve and sustain—virtues which a college residence tends, above any other discipline, to establish—it is precisely this want that cripples the energies of the majority of educated men, and leaves them aground midway in their career. It is because the educated physician follows no plan, and consecrates no hour to study, that he sinks into a mere man of routine and precedents. It is because the Christian minister has no established order in his work that the duties of the parish and the duties of the study are forever in conflict, and that both classes of duty are in the end neglected. An illustration, equally instructive, might be derived from every department of activity in which educated men are wont to engage.

Observe that this efficient element of character, than which I know of none more indispensable to success in life, is merely incidental—not announced as one of the ends of scholastic arrangements—not thought of by the pupil, nor, it may be, by the teacher himself. As the result, however, of this incident or accident—of this spontaneous growth, we have in

good students one of the most enduring, certain guarantees of future well-doing, an *established habit* of orderly, prompt, vigorous mental activity. I have dwelt upon this single example of the results of the scholastic life, not more because of its great practical importance, than as a striking illustration of the general effect of the system of public education. Whether for good or for evil, four years in college are to any young man a transforming period. Diligent, earnest students, impelled by lofty incentives in their quest of mental power and resources, receive the new impress unconsciously in the form of effective habits and manly sentiments, which are at once the fruit, the expression, and the conservatories of intellectual and moral progress and attainment. Others, less active in their co-operation with the institutional movement, but still not deficient in yielding conformity to scholastic obligations, are less profoundly, though not less really and permanently, penetrated by the dominant molding influence, while we can not say in regard to the still more passive and involuntary subjects of such efficient agencies, provided only that they keep clear of a positive distaste for their position and occupation, that they will not derive considerable advantages, as they certainly will great and lasting changes, from the literary atmosphere and fellowship of so many scholars. The susceptibility of youth, stimulated by new, exciting circumstances and associations — the intensity of institutional life, acting directly, and daily, and hourly upon the intellect, and the moral and social feelings, and for so long a period, *must* produce in all a most observable as well as an enduring modification of character.

It should also be noticed that the college can not avoid this full impression of itself upon its company of plastic youth. If its mental or moral tone is debased, and its organization vicious, they must breathe its tainted atmosphere, and can not escape its infection. They come hither to be transformed, and the worst institutions, no less than the best, are compe-

tent to achieve the predestined metamorphosis. Indolence, relaxed discipline, superficial teaching, and more shallow learning, are mighty instruments in working out this inevitable, irreversible revolution in the student's character and destiny. There are, no doubt, essential differences between the two classes of agencies to which we have referred, as well as in their results, but the choice lies always between the good and the bad agencies and results, and not between either of these and none at all.

The fundamental statutes of a literary institution are its creed. Its principles are announced in its practical demands upon the student's industry and general conduct. Not to require habitual diligence and punctuality is practically to inculcate the opposite vices, and, in many instances, really to make them parts of the student's character. Not to exact attendance on morning and evening, and Sabbath worship, is, in the working of a college upon the youthful mind, little better than the positive inculcation of the opposite and anti-Christian theory. The omission becomes, under the circumstances supposed, not only a negation, but a proscription of the omitted duty, and a virtual enforcement of the most hateful impiety. This is not necessarily the case every where and always, but in the domestic and the academic community—every where where the young are to be taught and trained, it is true, eminently and without qualification. Here, the truth that is not inculcated and the virtue that is not required, make haste to become the falsehood that taints and the vice that stains the character. The laws of a college are, in this view, its declaration of faith. They are its *ideal*—its model, which seeks for a realization in the student's life. The best-ordered and best-conducted institution does, as a matter of fact and experience, often fail in securing the elevated aims contemplated in its theory, and the counteracting influences frequently prove an overmatch for the teacher's vigilance and untiring efforts. The college, however,

can never, under the circumstances supposed, forfeit the honors due to an uncompromising advocacy of the principles of truth and righteousness. Treachery to these would richly merit the reproaches of heaven and earth; but the least successful attempts for their realization, made in an earnest, unconquerable spirit, deserves, and will usually command, the approbation, not of good men only, but even of the vicious.

The parent, with the aid of all the holy sentiments and powerful associations of home for his auxiliaries, is often baffled in his endeavors to plant the seeds of intelligence and virtue in his son. It is just because young men are free agents, and wield for themselves, in high independence of parent and teacher, a controlling authority over the formation of their own character, that so many grievous, shameful discomfitures—so many heart-rending catastrophes darken the history of our institutions of learning. And yet, where will you find a place of safety—where a greater exemption from the acknowledged dangers that beset this most exposed period of human existence? The time has come when, by the unchangeable law of our being, and in the arrangements of God's providence, the inevitable transformation must have place. The youth, hungering and thirsting after molding influences, must now be filled. Each individual has his own capacity for taking on new forms and characteristics, and from some source or other the insatiate demand has, in these forming years, to be supplied.

It is in such an exigency that the educational institute freely and lovingly proffers its protecting statutes and its salutary inculcations—all its paternal safeguards, and its more direct and plastic efficiencies—opens crystal fountains, and spreads out sumptuous viands most adapted to satisfy all mental and moral appetencies. If we must admit that this affluent provision for the intellectual and moral necessities of the young—this concentration of beneficent influences—often prove ineffectual in their operation, just such an admission

is to be made in regard to the merciful provisions and arrangements of Heaven itself for the present and eternal well-being of our fallen race. God himself respects the freedom of the human agent, and submits to be baffled and thwarted in his efforts to save, rather than do violence to the fundamental law which He has impressed upon our being. The efficient moral appliances ordained by the Great Father for the restoration of the fallen race even become pernicious and destructive—"a savor of death unto death"—to as many as refuse a voluntary co-operation with means of recovery proffered to them by the divine goodness. Much more may we expect the most strenuous human efforts to fail in their objects when they come into conflict with a fundamental law of human nature.

Baccalaureate Discourses.

I.

INDISPENSABLE REQUISITES FOR SUCCESS IN LIFE

A DISCOURSE TO THE GRADUATING CLASS OF THE WESLEYAN UNIVERSITY. 1844.

Young men likewise exhort to be sober-minded.—TITUS, ii., 6.

THE virtue which this text inculcates is not temperance in animal indulgences and enjoyments, but *discretion*. The young are to be admonished to form their plans of life with thoughtful deliberation, and to subject their conduct to such laws as the common sense and experience of the human race have developed and prescribed. Young men need such advice. They are unavoidably exposed to misleading influences and to illusions. Hitherto they have had little or no part in affairs. Their business has been with preparation—with prolusion, and disciplinary exercises, and they often bring into the arena of real, earnest action and responsibility, arms and hearts strong and brave for the struggles before them, while they are mostly unfurnished with the maxims and the habits which alone can insure them against discomfiture, and win for them the victor's crown. Youth is confident and sanguine, inexperience is rash—errors for which God provides an antidote in the lessons of history and religion, if the impetuous activity of youthful life will have the grace to listen to His voice.

It is worth while for young men to give heed to these lessons, for it is to them alone they are really valuable. The old may learn them, must learn them, but usually too late

for any high end beyond that of repentance. Wisdom is, indeed, a graceful ornament for hoary heads, but its utility, its full power, its crowning glory, is only made manifest in its union and co-operation with the generous impulses of youth and the strenuous labors of manhood. "Young men exhort to be sober-minded." Let them pause on the threshold of active life, and consider well its duties and demands, its liabilities, and its conditions of success. They owe it to society. Young men have a destiny to fulfill. Not one of them "liveth to himself." Education, virtue, civilization, the common weal, lean upon them. They are to be chief actors in all the great enterprises of their generation, and it would be a folly and a crime to rush thoughtlessly upon such a theatre. Let "young men be sober-minded," for they are to be the agents and co-workers with Divine Providence in all His gracious and benevolent operations, which have time and this world for their sphere of action. "I have written to you, young men, because ye are strong." Ye are God's chosen instruments for the promotion of His highest and most merciful designs. "Be sober-minded." Rise up to a due appreciation of your high calling. "Ponder well the paths of your feet," for you are about to step on holy ground.

It is obviously of the highest importance that young men should begin their career of active life aright. An inconsiderable divergency at the outset must lead them more and more astray from the path of safety and success. Such an error, however inconsiderable in appearance, is, in its nature, both fundamental and permanent, and must tend directly and perpetually to fetter and oppress, and, at least partially, to neutralize the intellectual and moral energies. Educated young men have learned many valuable lessons in ethics, in philosophy, and in history, and it will be admitted to be the most egregious folly to neglect these all in practice. Why study to acquire knowledge—why labor so assiduously—why make sacrifices in pursuit of attainments which are to be

coolly discarded and overlooked in the only conjuncture when they can be of any real use? Science *in posse* is worthless, or nearly so. Education, as knowledge, is thus lost to all valuable ends—as a mental discipline, it is wholly perverted.

Let me, then, invite the attention of the young men before me to the exhortation of the text. Follow me, my dear friends, in a brief discussion of this subject, and in some applications of it to your own condition and character.

The misfortunes and miscarriages of life do not commonly arise from a deficiency in native talent or acquirements, or from the untowardness of circumstances. I do not hesitate to affirm that a liberally educated young man of ordinary capacity has, in this country at least, all the means necessary to insure usefulness, respectability, and happiness. So extensive and pressing is the demand for literary qualifications—so many and broad are the fields open, outspread in every direction, and white for the harvest, that barely competent attainments, provided they are united with some degree of energy of character—that they are not marred by great vices, or neutralized by some special perverseness of intellect or temper, are morally certain of finding full scope for activity, and an abundant reward. So true is this, that our young men are frequently drawn away into the arena of busy life before they have completed their collegiate course, and our graduates are often pushed into stations of high responsibility and influence at a period much earlier than prudence, or than their own reasonable wishes, would approve. So great are the facilities, that dull, commonplace minds often succeed very well by mere dint of industry and perseverance, while young men of better gifts almost never fail except through their own fault.

It must be admitted, however, in the face of these declarations, which are as obviously as they are historically true, that failures, many grievous failures occur. Our educated young men, perhaps, commonly fall below their own stand-

ards of excellence and success, and often below the reasonable expectations of their friends, as well as of the demands of the world. The admission is certainly mortifying, but it need inflict no discouragement on ingenuous minds. Discomfitures that proceed from causes at once obvious and vincible are useful as warnings, and as incitements to caution, and diligence, and strenuous exertion. Let young men be sober-minded. Let them thoughtfully ponder their ways, be mindful of their dangers and their duties, of their liabilities and their capabilities. Let them remember that success is an attribute neither of chance nor destiny, but the award of Divine Providence to discretion, to virtue, to labor. Educated young men are commonly learned in the truths which, carried out into action, would guide them to success and honor, full of unheeded maxims that contain the essence of all practical wisdom. Let them but practice the lessons they have learned so well. Let them give earnest heed to the teachings of experience and history. Let Divine philosophy, so often studied as a task, now be wooed as a guide. Above all, let religion—hitherto unacknowledged and neglected, lauded or trampled on, or, it may be, embraced, yet never half obeyed—now be welcomed as a chief light of the mind and a main element of character—as at once the pledge and the instrument of intellectual as well as moral excellence and greatness.

Let young men be sober-minded. Let them give reverent heed to the teachings of experience and history. These constitute the source from which are derived most of the valuable maxims by which wise men form their characters and conduct their affairs. No portion of that most important department of human wisdom, usually denominated common sense, was derived originally from either instinct or reason.

That industry, and perseverance, and order are indispensable conditions of success in the pursuits of life, is by no means an innate truth, nor were there any logical formulæ or pro-

cesses by which it could have been demonstrated anterior to individual experience. The untaught savage, ignorant alike of the past and the future, as he struggles blindly but mightily with his unpitying destiny, unconsciously develops the facts which, to his more fortunate successors, are to be the elements of progress and civilization. It is only in proportion as these results of individual effort are treasured up and reverenced as fundamental laws, that the human race advances in knowledge and happiness. The discoveries of each generation thus become the inheritance of all that follow, and each begins its career from the advanced position to which all the preceding had been able to bring up their improvements in the art of living well and wisely. Of this law of progress, it is material to my purpose to observe, that it is generally followed by communities, and only very seldom and imperfectly by individuals, and hence it has occurred that, while many modern nations are incalculably in advance of Greece and Rome in all the elements of grandeur, and power, and material enjoyments, man, as an individual, has, apart from the moral influences of the Gospel, made comparatively little improvement; and were we called on for the best specimens of humanity, so far as intellectual and physical powers are concerned, we might be driven back to make our selection from the compatriots of Plato or Fabius. Nations obey the lessons of experience fully and promptly, individuals are too indolent to heed, or too proud to follow them, and hence are engaged evermore in reproducing the mistakes, the follies, the vices, and the miseries of their predecessors. Each man begins his career of experimenting for himself, not where his progenitor left off, but where he commenced. History is, for the most part, lost upon us. We will not be the wiser for the past. Every one must learn for himself—must make his own mistakes—must learn wisdom from adversity—caution from imprudences—temperance from excesses—industry from want or from avarice. The error is as

if the child should disregard all the cautions of his parent and his nurse, and taste for himself of every noxious, bitter fruit, and every poisonous plant—as if he would plunge into the flood, or the storm, or the fire, till, in the end, he should have learned some of the laws of Nature and of life, when he had become so marred and enfeebled that the knowledge would be nearly useless to him.

So it is, little as they think of it, so it is with many—with most young men. They are habitually and proverbially unmindful of the teachings of experience and age. They are prone to judge by appearances. They yield to the seductions of the present. The counsels of parental affection are lost upon deaf ears. The voice of the preacher and the teacher will not be heeded. The oracles of wisdom, which sages have reported as honored, are esteemed but as idle commonplaces, of no worth or adaptation. A smart repartee or a loud laugh shall often pass for a sufficient answer to the profoundest apothegm. There is often observed in young persons a perverseness or recklessness of folly that will not listen to counsel or reproof. They *will not* fear that idleness, bad company, disorderly habits, incessant profligacy, are real dangers, as the whole rational world pronounces them, and experience has uniformly shown them to be. Parents and friends interpose with remonstrances and entreaties. All is in vain, and passes for so much croaking; and the youth—full, it may be, of talent and high aspirations, and not devoid of many amiable attributes—presses gayly and boldly on in a career which every book he reads, and every sane man he meets ten years older than himself, assure him must prove fatal to all his honorable purposes, and to all his chances of respectability or success.

If young men would be sober-minded—if they would give heed to experience—to friends—to their own common sense, it were easy to guide them unharmed, through the temptations and dangers that beset them. It is not ignorance—

very often it is not depravity, nor vicious habitudes that lead them to ruin. With their eyes open to consequences—fully instructed in all the ways of duty and of safety—with the holy maxims of wisdom on their lips, they move onward in their folly with utter indifference and recklessness. Of all the cases of difficulty with which, in my professional duties, I have been called to deal, such as I have described are the most hopeless. It is usually found impossible to break the spell or awake the sleeper; and not a few of the most amiable and promising young men, who have held to me the endearing relation of pupils, have gone to ruin, not because their principles were unsound, or their passions strong, or their intentions bad, but only because they would not consider—would not follow advice which they knew to be good and felt to be kind—because, in the recklessness and excess of the unparalleled folly to which they fell victims, they would not *resolve to do right*.

I will advert here to an unsound and pernicious doctrine, sanctioned but too often by good men and able writers, and adopted by many young men with an inconsiderate levity, which too frequently proves but the precursor of ruin. It is, that no knowledge of life and character is of any real value except that which is gained by our own experience. I will not stop to prove, for the simple announcement is demonstration on this point, that this sentiment flatly contradicts the great first principle of moral education, as proclaimed by Divine Wisdom: "Train up a child in the way he should go, and when he is old he will not depart from it." It is no less at variance with all the teachings of right reason and common sense. Grant that the experience of our predecessors does not furnish safe maxims to guide us in the career of life, and there is, of necessity, an end to all progress. Man, at the end of a thousand years, will stand where he did a thousand years ago. Our ancestors have conferred nothing upon us—we shall bestow no boon upon our successors but

the doubtful privilege of having a part on the theatre of life, on which every one is doomed, in his turn, to play the savage or the novice. I fear there is little hope of making these general reasonings effective for the admonition of those who most need it, yet it is plain enough that, if the young could be induced to yield a more willing homage to the wisdom of age and the maxims of experience, not only might they avoid the principal causes of the mortifications and disappointments of youth, but they would certainly insure earlier and ampler success, and a vastly higher intellectual and moral character.

Now the fervor and vivacity of youth are often wearied and wasted in random, unguided efforts, more frequently in the wrong direction than in the right, and when, after some years of waywardness, disappointment and shame may have inspired a better discretion, it is usually too late fully to retrieve the error. The high impulses and buoyant hopes, so well adapted to insure eminent success and to triumph over great obstacles, are no more. They have been supplanted by caution, distrust, and, it may be, discouragement. The motive powers of the soul are no longer adequate to the greatest achievements, and tame mediocrity, or something worse, is henceforth the limit of all that is possible to a noble mind, formed by the hand of God for the higher spheres of action and excellence. I lay this down as a law of our mental and moral nature, subject to neither more nor greater exceptions than other fundamental principles. Every youth, during the forming and most important period of his life, is shut up to this alternative : either he must be content to be guided by the experience and counsels of others, and so gain the liberty and the power of directing his fresh, full, unwasted energies in a career of early, valuable improvement; or, if he will listen to no counsels but his own, and will work out every problem for himself, then he must expect to miss the right way altogether, or else to reach it with courage subdued by

miscarriages, and his youthful vigor exhausted by beating the air, and, withal, too late for the attainment of any distinguished excellence. Could we but successfully inculcate upon the young this one lesson of humility—would they only *follow the advice of judicious teachers*, the chief difficulty of tuition would be removed, and the most fruitful source of regrets and miscarriages would fail. Education might then claim, both in its progress and its results, something like the precision of a science, and educated young men would be better prepared for life at five-and-twenty than they now are ten years later or ever.

I have exposed a cardinal error, that common error of young men who are too proud or too giddy to take advice. This, perhaps, is the most usual cause of another offense against the sterling virtue inculcated in our text, to which I would now direct your thoughts. Young men do not sufficiently respect the laws of their own nature. I will illustrate my meaning by referring to the law of habit. Every action and every course of action has a two-fold character and importance. It is virtuous or vicious according to its motive, useful or pernicious according to its effects. Beyond all this, an action, by frequent repetition, produces and leaves a permanent effect upon the mind, such as to modify and ultimately to control its future operations. This is habit—a power never sufficiently heeded in education by teacher or pupil. Both, however, are accustomed to recognize this superinduced condition of the mind, in reference to its influence on properly intellectual operations, and we have rules for the improvement of the memory, of the attention, of the reasoning faculties. The law of habit has a yet more important, though less obvious influence over the moral sentiments, and that in a way to promote or hinder very materially the chief ends of intellectual culture. The educated man can only attain these ends by exercising influence over other minds. A good reputation is one indispensable condition of success in efforts.

A good character, which implies upright principles and pure sentiments, is no less requisite. These are the sources from which all high thoughts and all mighty impulses proceed. A conscience void of offense toward God and man — a heart full of generous sympathies and lofty aspirations, is the great store-house of persuasion and eloquence. In order to any valuable success in the inculcation of our sentiments on others, we must first reverence them as pure and lofty ourselves. There must be in the inmost soul an idolatry for the true and the right, and no practical skill in logic — no creative imagination, can offer a substitute there. Now immorality and vice, of every kind and degree, not only impair, but, in the end, extinguish this inward spiritual power. The vices in which a young man indulges impart their hue and nature to his soul. These essential attributes become a part of his moral constitution. Low gratifications besot the mind. Vulgar associations degrade it. The taste soon becomes as coarse and vile as the books and the people with whom we most commune.

I am not to speak here of the guilt and the dishonor that belong to such offenses, but of their more permanent effects. A stain is contracted by the soul—a disability is incurred—a noble power is lost, to be recovered and enjoyed no more. The sinner may repent, and God may pardon the transgression, but the mind is maimed, and shall wear its scars through all time. There is no *vis medicatrix* of potency to heal this immortal wound. O! if I could make appreciable and palpable the thoughts I am laboring to evolve—if I could transfer to the minds of my beloved hearers the deep convictions which much observation and experience have implanted deeply in my own, I should esteem myself most fortunate. Here, I am sure, is one of the most common hinderances to eminent success in the career of young men. One may often see a student of hopeful intellect, and good dispositions, and aspiring ambition, diligent enough in the work of intel-

lectual improvement, and, at the same time, addicted to associations and pleasures that must irretrievably debase and enfeeble all the energies and capabilities of his nature. It is a painful and a humiliating spectacle. We can not affirm that the labor of such a one is all lost, but much of it is neutralized. Obstacles to success are needlessly multiplied. Fine powers are tasked to little purpose so long as suicidal indifference to the moral forces of our nature is indulged in. Vulgar companionship, coarse jests, ribald books and songs, sensuality and vice, will always prove an overmatch for merely intellectual safeguards. The hours of relaxation are no longer the refreshment, but the poison of the weary mind.

I would affectionately warn the aspiring youth against evils yet more latent, and I might, perhaps, say yet more dangerous. The soul derives its character and its tendencies still more from its cherished thoughts and feelings than from all external influences. That will become a great mind which is in the habit of revolving great thoughts; and the young man who seeks to make the most of himself must be select in the musings of his solitary hours no less than in his associates and his books. Those sentiments which find welcome during these seasons of repose, not only mark, but make the real character of the mind. He who delights to commune with low, impure thoughts in his chamber, is, or soon will be, thoroughly debased; nor can all liberal studies and able teaching supply an antidote for the malignant poison that works and spreads within. He, on the contrary, who nourishes in secret an ardent love of truth, of justice, of mercy, and of purity—whose heart warms with the thought of doing good or of suffering in a good cause—whose indignation burns at the suggestion of a base action, or of a selfish, dishonorable motive—who would blush to plot, or perpetrate, or countenance, under the hope or promise of concealment, a deed which he would be unwilling to meet before the eyes of all men

and of God—such a young man is treasuring up in his noble bosom the resources of a moral and intellectual power, which, in some great day of crisis or duty, will come forth in the forms of an overbearing eloquence or influence, under which persecuted innocence, or the cause of truth or of patriotism, will delight to seek shelter.

I purposely avoid, on this occasion, the usual arguments in favor of religion as the way of salvation. I confine myself to such considerations as appeal especially to young men who aspire to intellectual eminence and usefulness. Them I exhort to be sober-minded, and to consider the Gospel in its adaptations to their special wants. I suppose that they fully acknowledge its claims as a Divine revelation. If they do this, they also virtually and implicitly acknowledge it as a system, so far as it goes, of unerring philosophy. As God, our Maker, is its author, it must correspond perfectly to that other work of His, the human mind. This needs no proof; for to all who admit that both human nature and religion are from God, the mutual adaptations of the two systems to each other must needs assume the authority of self-evident truths. It is in this character that I commend the Gospel to young men. Its maxims for the guidance of the conduct, and the formation of the principles and the culture of the heart, are, in the nature of the case, infallibly correct. Beyond all doubt they must prove the best, and whoever follows them implicitly must reach the best results. How valuable such a guide is likely to prove to young men in the forming period, before they have the benefit of experience, and when they are yet but slightly acquainted with the laws of their own nature, will be the more obvious if we recall the remarks made on these two points in the former part of this discourse. The pride and the rashness of young men often make advice unpalatable or useless; but if they will take God's word for their counselor, no such objections can be felt. The Divine teacher can not provoke jealousy or envy, and the proudest

spirit does honor to its own nature when it listens to the Almighty.

Again; the precepts of religion, since God is their author, must necessarily correspond with the results of right reason and experience, since these are so many conclusions reached in following the laws which God has ordained. In adopting religion for his guide, a young man anticipates the light of experience. In fulfilling the laws of Christianity, he is following out the laws of his own intellectual nature, and this without liability to mistake. For high practical purposes he has, even from his boyhood, the wisdom of gray hairs, and is thus placed in precisely the most favorable position for making the highest attainments in mental and moral excellence. He brings to the work of self-culture all possible advantages, and an exemption from all avoidable impediments. He has the vivacity, the ardor, the energy, and the courage of youth, and, withal, its ready susceptibilities of intellect and heart, and, at the same time, he prosecutes his efforts in the clear light of a faultless Divine philosophy, which never gives utterance to a doubtful precept, nor leads its votaries to make one false step.

The soundness of this theory may be shown by reference to facts. I have already pointed out the intimate connection between some of the better and higher objects of education and the moral sentiments, and have shown that there can be no eminent powers of persuasion, or eloquence, or influence in the absence of the higher virtues. If my hearers have followed me in these reasonings, many of them have probably felt that they suggested, without solving, a very difficult problem in education. They sufficiently developed the importance of certain attributes without pointing out the means of their attainment. I have now reached the point for making that disclosure. What did I aver to be the true sources of all high eloquence and influence? A heart full of pure, lofty sentiments—a veneration for the pure, the merciful, the up-

right—a tender sympathy with man and with goodness. Something may doubtless be done toward the attainment of these essential conditions of success by a watchful and painstaking mental culture, but religion is their only sure and proper source. One of its precepts fulfilled in the heart and the life will do more to make an educated man truly eloquent than all the dogmas of Longinus or Cicero. "Thou shalt love thy neighbor as thyself," is the fundamental principle and the deep spring of all the melting sympathies of high eloquence. The soul, which religion has purified from its gross alloy of selfishness, and sensuality, and sin, is just then prepared to enter into harmonies with whatever is ennobling to our nature. Spiritual culture induces that tender, simple, fervent habit of mind that is ever ready to feel and to suffer—to rejoice at the bidding of a good cause, and to impart to sound logic and graceful elocution that baptism of fire, without which there can not be eloquence, or persuasion, or mighty influence. I will not affirm that there are not gifted natures which may attain to some honorable distinction in this great department of usefulness without piety; but I fear no contradiction from observing, philosophical men, when I affirm that religion is the best resource for eloquence. I will go farther, and say that it is hardly possible for a skeptic or an infidel to be a true orator. He has no part in the mightiest sympathies that pervade the world of man. He is isolated in the midst of his species. He may not touch the holy chord that vibrates through all hearts.

We may announce it, then, as a philosophical truth, that religion is directly and greatly promotive of high intellectual excellence. It nurtures those virtues and sensibilities which are strictly indispensable to the higher efforts of a cultivated mind. It relieves the soul of all degrading passions, appetites, and tendencies, and calls it out to an habitual contemplation of the loftiest themes, and even inspires the best and most sustaining hopes. Finally, it supplies motives and prom-

ises rewards for all right action of sufficient strength and importance to awaken our greatest energies and guard us against all despondency. In exact proportion as the religious character is developed in a young man are his intellectual capabilities augmented, so that he who loves God with all the heart, and his neighbor as himself, has just attained a position where, *ceteris paribus*, he is best qualified for the higher walks of philosophy, eloquence, and poetry.

Believing my argument to be conclusive, and trusting to the upright understanding of the ingenuous audience before me, I venture to put this question, not to their consciences, but to their common sense. Is it not the extreme of folly to reject from your course of intellectual training influences so benignant and so powerful? Here is a teacher which proffers to the inexperienced youth all the light of experience and philosophy, at a season when he can have it from no other source, and when it will be most useful to him. What mind that is not insane will choose to grope in darkness? Here is a discipline that strengthens, and elevates, and enriches the soul, and arms it for all high enterprise. What wise man will reject its proffered aid? And here I must remark upon the efficiency of its purifying, disciplinary processes. No resolutions are so often broken—no aspirations so often prove to be vain as those by which a young man essays to cleanse himself. Religion offers for his cleansing more potent agencies. Its truths are mighty, its supports manifold, its rewards are infinite; but I now refer to no indirect influences. I refer to the great doctrine of spiritual influences. The Holy Ghost is given, to those who will heed His voice, to be a light and a purifier. This is the great fact in experimental religion. This is the resource offered to young men who are struggling with untoward dispositions and low tendencies. Here is Divine help. Here is a provision through which they may receive God's immediate co-operation. Will you reject such an auxiliary, and prefer to struggle single-handed with one-

mies which have been so often found an overmatch for you? I beseech you, young men, to be sober-minded. Act with some tolerable discretion; give to high interests some measure of that consideration which you habitually bestow upon the lowest.

So far I have spoken of the Gospel as an agent and auxiliary in intellectual culture, and on the views already presented I mean chiefly to rest the subject. The special object and the special audience to which my discourse seeks to adapt itself, will justify this course in the sight of all thoughtful hearers. Yet I must not part with an assembly, many of whom I shall never address again, without some words of a more strictly religious application. I must remind these young men, not of the incidental and more worldly uses of religion, but that it is God's only way of saving sinners — that men who do not become Christians go to hell. And here I can not but feel that I touch upon what is practically the weakest point in my argument. How often and how vainly have I besought those who hear me to-day "to be sober-minded" — to show themselves, at least, men of common sense — to give to their souls the benefit of those prudential maxims which it is held shameful in a man not to employ about all the most trivial and transient interests of life. Our argument here, though practically weak, is so only because of its overwhelming, irresistible power. The minds of men become habituated to bow instinctively to it — to concede all that religion claims at the first mention of the subject, and then to act, and to be, precisely as they would if the Gospel were demonstrably false. The human mind is content to dwell in the midst of these grievous inconsistencies. It will not reason — it will not act in regard to religion as about every-day affairs. In other things a man shall be carried by the stronger argument. He can not stop at the attainment of a conviction. He is ashamed, and he ought to be ashamed, not to act in obedience to it. He might as

well be a brute or a log as such a man. It is only in religion that we see men of mind *in equilibrio* under the pressure of a thousand demonstrations — unmoved by motives of infinite strength. We are used to such spectacles; our eyes have no longer any tears for them. We look for nothing better than to see respectable, sensible men offend against all the laws of their own nature, so they have a chance to offend against God in it. O! it is this perverseness — this fatuity — this voluntary stultifying of good minds, that baffles the preacher, and drives him to his wit's end. What can we do, what can we say more, surrounded by an immortal company of moral agents, who are ready to grant all that we claim for God's truth, and yet are wholly unmoved—opposing very stoically to that word which is quick and powerful, sharper than a two-edged sword, the resistance of a *vis inertiæ*, which earth and heaven lack moral forces to overcome.

Our Christian argument is too strong. I think, if we could only make out a tolerable case of it—if we could only show that it were barely possible, or, perhaps, slightly probable, that men might, by incessantly putting forth their highest energies, win such a moral elevation, and such a glorious inheritance as the Gospel proposes with so much assurance, it would seem a good adventure for men to embark in; and many who think it scorn to go forth on a warfare which leads to certain victory, would yet fight, on their own charges, manfully enough. I beg of you all to say if you could dare to give up religion without more thought, if the evidence in its favor were a hundred times less than it is? Would you not think it worth while to work out an experiment by which nothing could be lost, and there was at least one chance in a hundred of gaining infinite good? I doubt if there are not many now asleep under the weight of convictions which they dare to contemn, though not to deny, who, under the conditions supposed, would follow out the forlorn adventure with

all the resources which heaven and their own nature might supply for the effort.

I exhort, I beg young men to be sober-minded. This trifling with God and the soul does positively border on stark madness. To make the infinite importance, and manifold proofs, and felt convictions of religion to be so many reasons for neglecting it, is doing barbarian violence to all that is rational and right in our natures. Come, let us reason together—let us run over the trite arguments for once more together. In religion, the best arguments are the most trite, the most fearful considerations the most commonplace.

I ask, do you mean to go through life, and so take hell for your portion, if it turns out there is wrath for the impenitent? I suppose not; you intend no such folly—no such crime against God and your souls. Observe, then, your true position and attitude, for I pronounce them unworthy of a rational being. You are confessedly convinced of the reality, and of the infinite value of experimental Christianity, and you act as if you were convinced of precisely the opposite proposition! Your conscience feels the moral obligation of piety toward God, and you will not obey it. This is, then, the sinner's attitude. He lives in habitual conflict with his understanding and his conscience, with his common sense and his moral sense! I am unable to conceive of any proposition more justly startling to a thinking, well-ordered mind than this. So much for principles.

Now for the reasons on which this great offense is perpetrated; for they who do not reject religion, postpone for cause.

Distaste for religion is a chief cause. The young feel a repugnance for the pursuits and the spirit of the Gospel. This exists as a fact, and must be grappled with at some time, and it is only tolerable to delay the struggle if there is hope of less resistance. Is there such a hope? Every body knows, and educated young men have learned it from their

accredited books on mental philosophy, that just the opposite is true. This distaste grows strong by time—ungovernable by indulgence—invincible by habit.

Young men are deterred by indifference and insensibility, as well as by distaste. Will these diminish by time? Confessedly the moral sensibilities are diminished by all disobedience and neglect. The heart grows hard and selfish by contact with the world. This is a law of man's nature.

Do obstacles diminish by time? The love of the world—the cares of life—the anxieties of business—do they grow weaker or fewer as we advance?

Do you wait for higher moral forces from within, or extraneous? I have shown that conscience grows feeble and callous by sin. God's Spirit is the other resource. By what law does it operate more powerfully for resistance? With growing lights in proportion as sin darkens the soul? Will the Divine Free Agent be conciliated by opposition—by rebellious contempt? We are not uninstructed on these points. God is not without a witness even in our own experience. We well know that we are engaged in a progress, in which the disease grows worse, the heart hard, while the meliorating influence is perpetually impaired—the resistance increases while the moral force diminishes—the sinner grows harder to save while the Spirit is grieved and ready to depart.

This train of remark is at least good for one practical inference for those who are about to enter the great world of active life. It is an era—a transition. Let them, at least, beware of taking this great step without God. Fear to encounter new temptations—to incur new responsibilities without heavenly guidance. I beg of you, settle your new course on high principles. In choosing what you shall do, ask one question only: "Lord, what wilt thou have me to do?" Deal honestly with your souls and your Savior. As you love yourselves, and care for heaven, let the decision of this great question be greatly honest. Do not move without God. Shun

no responsibilities, no sacrifices, if He impose them. Dream of no success, no honors, no enjoyments, without His sanction. Run lawfully, or, if you win, you will not be crowned. Take with you into life the great principles of the Gospel. Abide by them. They are strong, and will uphold the weakest. They are enduring, and will last to the end. Lean upon them. Build upon them. Trust them. Trust them with all the heart and all the soul, and then be sure the "gates of hell" can not prevail against you.

II.

RESOURCES AND DUTIES OF CHRISTIAN YOUNG MEN.

A DISCOURSE TO THE GRADUATING CLASS OF THE WESLEYAN UNIVERSITY. 1845.

Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.—ROMANS, xiii., 14.

THIS text is highly figurative, but its intention and import are very obvious. It is an exhortation to be evangelically and thoroughly religious. The first eleven chapters of the Epistle to the Romans are devoted to the exposition and inculcation of Christian doctrines. The twelfth and thirteenth are hortatory and preceptive. They announce our practical duties, and warn of dangers to be shunned. They declare, with authority and without any reserve at all, that we are held, under the Gospel dispensation, to the highest style of virtue, both in the motive and in the performance. So far as concerns the principle of our movements in the new life, 'love is the fulfilling of the law," while in point of fact and actual manifestation, believers are called upon to "present their bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service," to "prove what is that good, and acceptable, and perfect will of God." Our text announces the true method of attaining these vital Christian objects in reference both to the motive and the manifestation: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

There is a numerous and very interesting class of persons, entitled to our respect by their intelligence and moral worth, and appealing strongly to our sympathies by the false and

highly critical position which they occupy. They are undoubting believers in the Christian religion, and warm, avowed admirers of its sublime theology, pure ethics, and divine philanthropy. Yet they are not Christians. They are destitute not only of the hopes, but also of the helps of the Gospel. Something of its morals they contrive to exemplify. Some chill, half-extinguished rays from the Sun of righteousness are allowed to blend with their philosophy, and give coloring to their maxims of life; but as a religious system, claiming the profoundest homage and the most unreserved obedience, they only contemplate it from afar, and sedulously shun all personal contact and near communion with it. As a religious system, that is to say, as to all the ends for which God has made this great revelation to the world, the Gospel is to these men but a nullity, and, for all practical results, all one as a lie. The moral attitude of these believers, who yet refuse to be Christians, is painfully anomalous as well as grossly at variance with all right reason and the manifest fitness of things, just in proportion as their convictions are clear and their faith satisfactory. Speculate upon it as a mere phenomenon apart from all evil consequences—what a spectacle of absurd folly and self-degradation is it for a rational being to live in habitual contempt of the sure teachings of his own reason and experience, or for a moral being to live in perpetual conflict with his conscience? What should we think of a man of mature age and unimpaired vision, who should deliberately walk into a flood or into a conflagration? What should we think of a community skilled in the laws and liabilities of our earthly being, which should contemn all the promises of seed-time and harvest, and blindly and bravely advance to meet the inevitable famine? What, but that chance or Heaven had smitten them with madness, the dire precursor of impending destruction! Yet the infatuation we are now seeking to expose is greater and worse than this, in the same degree that eternal things

are more important than temporal. What right has a man—I do not speak of him now as a creature of God, and responsible at his tribunal, but as a man accountable to himself, and bound to maintain some degree of self-respect, as well as to make some provision for his own welfare, present and prospective—*what right* has he to trifle with his own destiny, and to perpetrate such enormities as the shutting of his ears and his eyes against the words and the manifestations of the Divine mercy toward him? He is a being with strong passions, which need to be chastened and controlled—of powerful tendencies downward as well as upward, which call for checks—of immortal aspirations, which struggle for their sphere and their proper satisfactions. These unfelt, undying wants; for which the Gospel alone has made adequate provision, are so many voices rising up out of the bosom of our human nature, to rebuke and shame the believing impenitent out of his stupendous folly and more stupendous guilt.

It is to be remembered that the Gospel is a voluntary system, under which no one becomes virtuous or pious without seeking to become so. It is under this condition that it appeals to our moral susceptibilities; and not to yield obedience to the call is both to leave this part of our nature without development and training, and to inflict upon it positive violence. Religion, too, has its times and seasons. The dews of its grace are specially adapted to tender plants and fresh-opening flowers, and are less congenial and less effectual when the growth is more advanced, and the root has struck deeper into the hard, arid soil of this world. Religion has its special lessons for youth, which can not be learned, or, if learned, are no longer of much practical importance in maturer life. It seeks to lay its molding hand upon young, unsophisticated minds, that it may bring out fine specimens of redeemed humanity for God's glory and for heavenly bliss. It does not, and it can not, change the leopard's spots. Repetition and reiteration have given to these simple statements

the character and authority of proverbs, and, I am sorry to say, the infirmity of trite maxims; yet are they the suggestions of the highest philosophy and the most venerable experience, and they are so many arguments in favor not only of becoming pious, but of doing so at the right time.

Religion, to be genuine and effective, must be ostensible and avowed. Let no one hope to work out his salvation, or to secure any, even the smallest of the spiritual advantages which the Gospel offers, by stealth. God, and our own moral nature, call for open, manly confession, and both will assuredly disown and denounce all pretensions to piety which shun exposure to the broad light of the day. Nothing can be effectually done in this work till the sincere aspirant after Christian excellence fairly assumes his position, and becomes, as he is intended to be, "a spectacle to men and to angels" —"a city set on a hill, that can not be hid." We not only have lessons to learn for our own improvement, but lessons to exemplify for the improvement of others and for the Savior's honor. They only who run lawfully win the prize, and none others are likely to receive the precious aids indispensable to success. This we might expect from all we know of ourselves or of God's attributes, and of this we are notified in His word. Till a man assumes an avowed and recognized Christian position, he has no full scope for the exercise of his own proper resources, and no adequate occasions for calling up his powers. The state of indecision and divided aspirations which precedes the final and formal decision of this great question, is little better than a paralysis of the soul. There is seldom any distinct vision, and never any earnest, well-directed purpose or action, until this moral crisis is passed. But with the assumption of his true Christian position, at the moment of "putting on the Lord Jesus Christ"—not on religious, supernatural grounds alone, but on philosophical also—the man receives an investiture of high powers and immunities. It is an important point gained to

have it known to which party we belong. The sight of the banner that floats over our heads will not fail of clearing away many annoyances and many enemies, and of bringing to our aid troops of powerful auxiliaries. The courage of the soldier rises with the putting on of his uniform, and still more at sight of the marshaled hosts that throng the outspread field.

The responsibilities of a Christian profession, so often feared and shunned as intolerable burdens, under the pressure of which we are likely to make a disgraceful fall, ought rather to be invited as safeguards and helps in the working out of our salvation. We are likely to walk circumspectly as in the day, when conscious that the expectant eyes of friends as well as foes are upon us. The pious Æneas had a double motive for flying from the burning city when he bore his aged father upon his shoulders, and led his infant son by the hand.

The pursuits, too, in which religion employs us, have a direct and powerful tendency to expand and invigorate the virtues to which they give exercise. We begin feebly and faintly—it may be almost reluctantly. With infinite difficulty, we drag ourselves away from the world, but more encouragements and fresh resources rise up in our path, and we speedily find that Christ has counter and stronger attractions. His grace, ever the sole dependence of the humble Christian, operates at first but feebly; beseeching, wooing, drawing us to be reconciled to God. It comes, however, to exert an influence more and more decided. It animates, it encourages, it impels, it constrains us. We are borne onward by it as on the bosom of a great deep. Its prevalence becomes at length a domination, and the willing captive, bound, but unconscious of his chains, loses, in the deep feelings of the devotion of his heart, all sense of his moral agency, which gives way to a law of love—to a sort of predestination by the affections. Religion is no longer a drudgery, but a delight; and he who

could at first do nothing as it ought to be done, is enabled to do all things through Christ.

At the same time that the resources of him who has fairly "put on the Lord Jesus Christ" are thus constantly and rapidly augmenting, the positive obstacles in the way of success gradually but surely diminish both in number and magnitude. In the first place, the evil passions and the devil can find little for one to do who is fully employed by the Savior. Then bad habits, a great hinderance at first, grow weaker by disuse and neglect. Better tastes, too, are cultivated; so that what were seductive pleasures, and so powerful temptations once, lose their character and become an offense. Walking by faith, the Christian appreciates more and more completely the excellence of the heavenly objects with which he is thus made familiar, and so acquires a standard of comparison which he can not but be ever applying to the worldly objects and enjoyments that invite his regards. Such a process can not fail to wean him from perishable good, and so leave him more free from every weight.

While this Christian process strengthens perpetually the motives and the aids to piety, and abates the force of opposition, it has a yet stronger tendency to improve the *quality* of our virtues. Nothing is more likely to retard and discourage a generous mind, intent on the attainment of the highest excellence, than a perpetual consciousness, or even suspicion, that its best performances are marred by the admixture of some base alloy; that some low, selfish motive may have been active, though unperceived, in the production of its most shining deeds. We may acquire humility or modesty from worldly disappointments and mortifications, but some measure of misanthropy and discontent is likely to be derived from the same lessons. It is not always easy to practice beneficence and charity—to exert the highest public, or social, or private virtues, without having, whether we will or not, some reference to the returns which we are likely to

receive in the form of gratitude, or reputation, or public confidence, or posthumous fame. This selfishness, to whatever extent it mingles with our motives, not only produces a sense of self-degradation, but it is, in fact, degrading to our performances and character; and so largely does this debasing alloy enter into our spirit and conduct, and so utterly impossible is it to exclude it altogether, without some more potent exorcism than mere human virtue can summon to its assistance, that most men, after some vain struggles against its occult, malignant influence, yield to its dominion, and become satisfied with doing their duty, without much concern about the motive. Under such circumstances, it is but too obvious that virtue has nothing left besides its form and its name. It has no longer any power to purify, etherealize, and exalt our nature. It is a mere earthly thing, a matter of business, a balancing of interests and conveniences, a skillful and comprehensive solution of the question, How can we take the best care of ourselves? I am quite sure that many will find, in their own consciousness and recollections, manifold illustrations of the evil I have exposed. Now he who has "put on the Lord Jesus Christ," has found a perfect antidote for this evil. He has become a disciple, that he may be saved; and he devotes his entire life to Christ, who was crucified for him, as a matter of gratitude and pious obligation. "Love is the perfecting of the law," and this is a motive from which self is wholly excluded. We work, we suffer, we live for another, even for Him who died for us and rose again. When we have fully "put on Christ," then is love made perfect, and all fear and all selfishness are fully "cast out." Disenthralled from all low, personal ends, and seeking only how we may please Christ, we enter upon a high, holy career of virtue, which can never know the taint of worldly maxims—which finds its model, its resources, and its ends in Jesus Christ our Lord. Gratitude, love, loyalty, these are the motives by which all heaven is swayed. They impel the angels onward

in their career, and yet more the "spirits of just men made perfect." Indeed, heavenly pursuits, and enjoyments, and virtues, are no other than those into which the good man is introduced when he "puts on Christ,"—the remote and invisible parts of the orbit in which he has already begun to move.

As the Christian motive is the only one which can be trusted for purity, so it is the only one that can be relied on for efficiency. "Love is stronger than death." A man will often do for the love of his friend or his family what he could not do on any lower impulse. But if affection for kindred, according to the flesh, is able to minister strong impulses to the spirit, the love of Christ "*constrains* us." It imparts an energy something more than human, and qualifies for achievements only less than divine. A man's performances are likely to bear some proportion to the strength of the motives on which he acts. Now the great Christian motive, love to Christ, partakes of the superhuman and the godlike. It has the additional advantage of stability. It can not be impaired by time, or change, or circumstance, but attains dominion over the soul, potent in exact proportion to our progress in piety. The racer moves more swiftly as he approaches the goal. A body tending to the earth gains speed in its descent. So the Christian is borne on with an ever accumulating momentum as he draws nearer to perfection in faith and love. When we add that Christ has provided divine assistance for all exigencies to which our human resources are unequal; that he gives the Holy Spirit to help our infirmities—to assure our hopes, illuminate our minds, and purify our hearts—I am unable to perceive what is yet wanting to a most admirable and all-sufficient apparatus of motives and means for the attainment of the highest moral excellence, and to the most glorious consummation of all that our fallen, but redeemed nature can aspire to.

I have already intimated—indeed, the text directly af

firms, and this is its burden—that these great facilities for the prosecution of our moral improvement are suspended on the one condition of a sincere and hearty adoption of the Gospel. We are "to put on the Lord Jesus Christ." He must become to us wisdom, and righteousness, and sanctification, and redemption—must be teacher, and priest, and only potentate. We must wear his livery, must go our warfare at his charges and under his banner. Our dignity, our defense, and our exceeding great reward must be sought and found in Him. But we are not only called upon to make this entire dedication to Christ; we are also cautioned against all reservations: "Make not provision for the flesh, to fulfill the lusts thereof." Faith in Christ, and a resort to the Gospel for pardon, and purity, and eternal life, presuppose an unconditional submission to its terms. Not one successful step can be taken in religion previously to the settlement of this grand preliminary. The mind may not be able at the outset to take in all the particulars involved in this great act of submission, but it can and does embrace them implicitly; and it is of the very essence of all right faith to confide in Christ to the uttermost, and to consent to follow him whithersoever he goeth, giving to the winds all anxiety about the special paths in which we may be called to proceed in our onward march to heaven. Christ's dignity and sovereignty are concerned in imposing such conditions as he pleases, and in receiving no terms at the hand of the sinner; and he will unquestionably use his disciples in just such services, and impose upon them just such burdens as he sees best, giving no pledges in advance but the assurance that his grace shall be sufficient for them. I know well that a multitude, even of professing Christians, begin and prosecute what is called a religious course on a very different plan. They give law to religion. They retain as many indulgences, and concede as many sacrifices, as may fall in with their tastes. They make provision for pride, and ambition, and sensuality, and

self-will, and "put on the Lord Jesus Christ" only in so far as they think he may set off their own purple and fine linen to the best advantage. But my business to-day is with the sincere, who wish to be made holy and to be saved by Christ, and who really desire to know the conditions of success. I take it upon me to warn all such to beware of admitting *any worldly or selfish motive or consideration whatever* into the settlement of this great question between God and their souls. I take it upon me to proclaim that all such tampering in the business of religion will certainly prove fatal to any well-founded hopes of success in the Christian career.

Whoever stops to inquire whether it may cost him sacrifices to be a Christian, with any intention to hesitate if it does, has admitted a consideration utterly incompatible with his becoming a Christian at all. Whoever chooses his creed or his church with any, the slightest, reference to the honor, or the ease, or the emolument it may give or withhold, does, by such an admission, utterly vitiate all his claim to have any part or lot in the matter of saving piety. I do not speak of those who knowingly and deliberately make these their chief grounds of preference; but I affirm that it is wholly anti-Christian, and an insult to the crucified Savior, to yield any, the smallest, place to worldly motives in choosing the Christian position which we will occupy. Let Christ and conscience decide in this matter. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." The Gospel will admit of no compromise here. This is its point of honor, which it can not, and will not, yield by a single iota. I feel called upon to use the language of unmeasured denunciation against a mistake, so often fatal to hopeful beginnings in religion—so very often fatal to the religious prospects of young men. I deem this point of sufficient importance to receive more particular and detailed illustration.

Without stopping here to consider the grosser forms which this grave offense against the Savior's dignity familiarly assumes, I will only refer to such as are most likely to be found in cultivated, aspiring minds. A demand is often put forth in this quarter for more tasteful developments of Christianity than we are wont to meet with in its every-day history. Accustomed to look for the beautiful and the poetical in their speculations as well as in external objects, persons of this class can conceive of nothing higher or nobler in the Gospel than its adaptations to minister to this universal want of cultivated, polished society; and they have little true respect, and less sympathy for any manifestation of piety which does not conform to their special tastes. They have a theory on the subject, which requires that the divine Author of all the beauty and harmony of the material world, as well as the world of intellect, should, for still higher reasons, observe the same great principles in His plans and operations for bringing men to heaven. I have stated the substance of the theory, which is, however, variously modified by habit, education, and temperament. And I remark that this demand upon the Gospel quite loses sight of the fact, that the salvation of souls is its grand design and object, to which mental and social improvement are only incidental and secondary; that Christianity finds the world immersed in darkness, and vice, and depravity; so that its great work on earth is that of elaboration, of renovation, of preparation, for a higher estate of mature graces and perfect harmonies. It has, of necessity, a great deal of rough work to do; its processes must be adapted to the material to be acted on, no less than to the results to be produced. The symphonies divine that charm the angels are not so well fitted to this sinful world, which has contrived to array its tempers, and tastes, and tendencies against its Maker, in a hostility far more brutish than angelic. The means and appliances of the Gospel, in order to be effective, must recognize the conditions and the disabilities of the be

ings over whom its conquests are to be won; and whoever would be an effective co-worker with God in this broad field, must, like God, be content to accommodate his message and ministry to the multitude. Let no man who has raised himself to the great purpose of living for his race and for eternity, indulge in the idle fancy that he can gain his chosen end by herding with the philosophers, and propounding Christianity to the multitude in learned theses. Let him rather come down from the high places of intellectual pride, and put himself in communication with the masses. These are not yet polished, or intelligent, or able to appreciate all that in heaven will be familiar as household words. In the most favorable state of society which has ever existed on the earth, the multitude of men have been uneducated—have been doomed to toil, and to comparative poverty. To this condition of our race the Gospel at first adapted its lessons and its agencies, it may be, from choice, but assuredly from necessity—a necessity that still exists in all its force. I may add that the demand for more tasteful or philosophical developments of Christianity can only be satisfied at the expense of the immensely important class of men for whose special benefit the Christian revelation was promulgated—for "the Gospel was preached to the poor." The reform proposed might accommodate the tenth of a tithe of the population of highly civilized nations; but its natural tendency would be to separate this favored class from the masses, and bring them under a Christian culture, the most intellectual and graceful, it may be, but wholly inapplicable to the condition and wants of the people. These, forsaken by their natural guides, their candlesticks removed from their midst, must sink into hopeless impiety and ignorance but for God's mercy, which is wont to interpose, and raise up prophets from among themselves.

But this Divine interference for the prevention of results, utterly and eternally ruinous, does not adequately provide against some of the most deplorable evils that mar the piety

and fetter the energies of the Church. The Gospel is a leveler, and contemplates our whole sinful race as "made of one blood." It will have "the rich and the poor meet together" at the feet of Jesus, and forget all earthly distinctions in rapt meditation on the infinite goodness and glory of God, and on the heavenly world, to which they both look by faith, as to a common inheritance. It will have the lettered and the untaught, the high-born and the low, mingle before a common altar, and bow before a common Savior. It abhors caste, and is ambitious of bringing together in one vast brotherhood of faith, and feeling, and co-operation, all blood-bought souls. It will have the rich contribute their wealth, the noble their influence, the learned their wisdom, the poor their sterling virtues, their patient toil, their might of sympathy and of sinew, to the building up of a pure and powerful Church. It is by the combination of all classes and all talents that human society prospers most, and, for aught that appears, it is the Savior's design to constitute and edify the Church upon the same principle. Now the pride of man comes in to thwart this benevolent design. It will have an aristocracy, where Heaven can, least of all, tolerate it. It puts asunder what God has joined together. As far as the anti-Christian theory, against which I so earnestly protest, is carried out in practice, it monopolizes and covers up the light. It sequesters talent and influence but to place them in positions where they act not at all, or at the greatest disadvantage, upon the general interests of religion and humanity.

Nor must I pass over, as too unimportant to deserve notice, the inevitable tendency of this religious exclusiveness to generate a spirit and a power antagonist to the universal equality guaranteed by our free institutions. We have no privileged orders, nor is it likely, in the existing temper of the public mind, that talent, or wealth, or ancestry, or even great virtues, will ever give to their possessors a social position dangerous to the rights of the humblest citizen; but I must think

the lovers of our republican institutions and manners will have some cause for solicitude, if the growing tendency among our influential classes to desert the popular walks of religion for more select and pretending connections shall increase in a similar ratio for twenty or fifty years to come. The danger is not at all diminished by Christian forms and names; and a religious aristocracy which is completely sheltered under the guarantees of universal freedom of conscience, secured to all by our free institutions, has no security to give in return to those institutions that it will not, at least, generate a spirit dangerous to their purity and perpetuity. No pride is more blinding and corrupting than spiritual pride, and men who are ever fancying themselves upon a lofty eminence, unconsciously acquire a habit of looking *down* upon the rest of the world.*

* I shall have been greatly misunderstood if it is inferred from these statements and reasonings that I entertain uncharitable views, or would call in question the sincere piety and Christian virtues of the religious denominations of this country. My single object is, to expose a practical and most pernicious error, which is perpetually forced upon my attention by my position, and by some acquaintance with the present condition of the American Church. It is no reflection upon the conscientious and devout members of any Christian sect to intimate that persons attracted to its communion or its ministry by other than strictly religious considerations, are not very likely to become eminent for Christian attainments or usefulness. It is well understood that such proselytes are frequently admitted into their new relations with a degree of distrust and caution, of which no conjecture could be formed from the eclat which is given to their conversions by a sectarian press. In that particular branch of the Church which numerically profits most by the tendency I have exposed, a conviction is evidently gaining ground, that it is better policy, upon the whole, to train up its own ministry, than to open so wide a door to recruits from the seminaries and pulpits of other denominations. Moderate men are becoming startled at the vaulting speed with which the neophyte so generally hastens to embrace the most extreme opinions and policy known to his new sphere of speculation and activity; while, to considerate men of all parties, it must be obvious that, however a deep, hereditary reverence for imposing forms, and high, exclusive claims, may be compati-

A question of far deeper import is this: What are the more strictly religious effects of this defection from the pop-

ble with humble, evangelical piety in persons trained from their childhood under such influences, there may, at least, be some danger to the unstable, giddy mind of the novice, who, without any such safeguards, is suddenly brought in contact with ideas to him so new and so magnificent.

I hope I shall not be thought to bestow upon this topic a measure of attention greater than its intrinsic importance. As a practical question, its importance is every day increasing in this country, and the time may not be far away when it will force itself upon the consideration of all thoughtful minds. As a mere sectarian question, it may well enough be regarded as trivial; for it is of little consequence to the enlightened Christian whether the losing party suffer more by mortification than the winning gains by the enjoyment of a petty triumph. There are considerations, however, of far deeper import both to the individual seceder and to the cause of our common Christianity. These easy transitions from the Church in which we were reared, or into which we have been providentially led to enter, on our conversion, to another, however pure or orthodox, can hardly ever be effected without injury to the cause of Christ; and I must think them almost never innocent, unless when they are prompted by strictly conscientious motives. It would generally be better to submit to great inconveniences, and even to tolerate slight errors in doctrine or discipline, rather than resort to a remedy so violent and dangerous. To the individual himself it is likely to prove a very hazardous experiment to forsake the hereditary, or the chosen communion for another. He deprives himself of advantages not to be expected from new religious associations, however pure and elevating. Ties, which religion sanctifies and strengthens for itself, are weakened or broken asunder. The genial sympathies of domestic piety are chilled; the unquestioned authority of hereditary faith is shaken, and all the nameless influences that guard and help a youth, seeking and serving God in the midst of his kindred, and under the approving and watchful eyes of the good men with whose faces and names are associated his hallowed recollections and impressions of the Lord's house, are all utterly lost. I will not affirm that such evils uniformly result from such defections, nor that they are, in all cases, of sufficient force to interfere fatally with the successful prosecution of a religious life. It is no exaggeration, however, to say, that they are not of rare occurrence, and that they are wont to exert a very pernicious influence on personal piety.

ular Christianity upon the persons most concerned? How is it with the dainty seceders who loathe the manna that "cov-

Evils, of a still graver character than any that befall the individual, are likely to follow such recreancy. In proportion to his position and influence does he inflict upon the Church and the general interests of religion the greatest calamity; not chiefly by withdrawing his talents and resources from their appropriate sphere of usefulness, but by grieving pious souls—by awakening distrust of his own sincerity, and resentment for his recreancy, and by provoking uncharitableness, jealousy, sectarianism, and evil speaking in multitudes of professing Christians. I have usually been led to doubt whether an influential layman or a minister can ever reasonably expect to do as much good in any new Church relations, as he unavoidably does harm by violating the old. It should be kept in view, in estimating the probable effects of such changes, that a man never carries with him into his new field of action more than a small portion of the influence, and other means of usefulness, which he had acquired by faithful services and an upright walk. Of these he is destined to make, at least, a partial forfeiture by the transition, and years must probably elapse before he can regain the vantage ground which he has so lightly abandoned. Suspected or denounced by those whom he deserts, he must pass a long probation ere he wins the confidence of his new associates.

Upon the irreligious world the effect of such instability is yet more observable and pernicious. It leads to a distrust of all pretensions to piety, and goes far to confirm the too prevalent suspicion, that when educated or influential men become religious, they have commonly some selfish end to subserve. What gives additional force to such suspicions is the notorious fact that the transition, frequently as it occurs of late, is almost never made where any personal sacrifice, present or prospective, is involved. I do not allow myself to doubt that, in several instances, at least, educated men and ministers have felt constrained to give up old and contract new Church relations; but I can scarcely recollect a case in which the change was made in the face of losses or sufferings. It is usually from low to higher salaries—from more to less labor or exposure—from less cultivated, or wealthy, or fashionable communities, to those deemed more so. I would not dare express or indulge distrust in regard to the motives which, in any particular instance, may have led to such changes; but the facts to which I have adverted are incontrovertible as they are universally known. There are few observing or prominent Christians, I apprehend, who have not had some occasion to receive, in silence, the cutting rebukes which ir-

ers the face of the wilderness," of which "every man may gather according to his eating," and deem it distasteful to receive with the multitude, seated on the ground, the bread which Jesus so liberally blesses and breaks? Of all who lightly turn away from the lowlier faith of their early education and their fathers' house, to rear their showy altars upon the high places of the land, whether seduced by vanity, or ambition, or fastidiousness, it may well be doubted if many secure more than the shadow of true religion. If they have borne with them to this false, exposed position, some measure of spirituality, the growth of a more fruitful soil and of a more benignant clime, it speedily withers and decays for want of a participation in those popular sympathies, from which they start back with a disgust so profound. Their

religious men are accustomed to visit on such transactions. I am free to confess that, in my opinion, no measure of blame or reproaches can possibly transcend the demerits of a man who, for any reasons lower or weaker than such as are strictly conscientious and constraining, puts in jeopardy so many of the precious interests of religion. He betrays a sacred trust. Up to the full measure of his influence, and talents, and position, he inflicts a grievous wrong upon the communion in whose bosom he has been nurtured, or into which he has obtained admission. He diminishes its ability to do good, and casts a doubt on its purity or orthodoxy. If a minister, set apart and ordained as a teacher of religion and a dispenser of its holy sacraments, his power to do evil is greatly augmented, and with it the guilt of such a defection. His new investiture of ecclesiastical authority and dignity is equivalent to a public declaration that others are but rash intruders into the sacred office. He thus wounds their reputation and weakens their influence. As far as in him lies, he shakes the confidence of the people in their pastors, and despoils their message of its power over the sinner's conscience. He denies the character and immunities of Christ's ministers, not to a few obscure individuals, but to nine tenths of all the consecrated men upon whom the population of this great country depend for religious instruction and consolation. I am ready to admit that conviction may be so clear and controlling as to make it a good man's duty to act in defiance of all these considerations; but no sane mind can, for a moment, hesitate to believe, that to do so on lower grounds is one of the gravest offenses against religion of which a human being can be guilty.

dwelling places are unquestionably on the Parnassus or the Olympus of the Christian world; but these mountain tops have neither depth of earth, nor springs of water, and no plant of righteousness is likely to strike its roots into the hard rock that composes their shining but arid summits.

Such aristocratic aspirants after a graceful piety (I call them aristocratic for want of a better term to mark this perverse development of Christianity) naturally fall into two classes, and exhibit two great corruptions of the Gospel. The more intellectual and philosophical part commonly wander into that cold region of unfruitful speculations, where Rationalism or Transcendentalism, or whatever neology happens to be in fashion, claims empire. The merely fashionable, and ambitious, and fastidious portion more usually pay their courtly homage to graceful forms or venerable reminiscences, and find and exhibit, at least, some of the semblances of spiritual piety in the religion of the imagination.*

* The strong tendency in our religious operations to gather the rich and the poor into separate folds, and so to generate and establish in the Church distinctions utterly at variance with the spirit of our political institutions, is the very worst result of the multiplication of sects among us; and I fear it must be admitted that the evil is greatly aggravated by the otherwise benignant working of the voluntary system. Without insisting further upon the probable or possible injury which may befall our free country from this conflict of agencies, ever the most powerful in the formation of national and individual character, no one, I am sure, can fail to recognize in this development an influence utterly and irreconcilably hostile to the genius and cherished objects of Christianity. It is the peculiar glory of the Gospel, that, even under the most arbitrary governments, it has usually been able to vindicate and practically exemplify the essential equality of man. It has had one doctrine and one hope for all its children; and the highest and the lowest have been constrained to acknowledge one holy law of brotherhood in the common faith of which they are made partakers. Nowhere else, I believe, but in the United States — certainly nowhere else to the same extent — does this anti-Christian separation of classes prevail in the Christian Church. The beggar in his tattered vestments walks the splendid courts of St. Peter's, and kneels at its costly altars by the side

I can not part with the topic under consideration without bestowing a passing thought upon the God-dishonoring sen-

of dukes and cardinals. The peasant in his wooden shoes is welcomed in the gorgeous churches of Nôtre Dame and the Madeleine; and even in England, where political and social distinctions are more rigorously enforced than in any other country on earth, the lord and the peasant, the richest and the poorest, are usually occupants of the same church, and partakers of the same communion. That the reverse of all this is true in many parts of this country, every observing man knows full well; and what is yet more deplorable, while the lines of demarcation between the different classes have already become sufficiently distinct, the tendency is receiving new strength and development in a rapidly augmenting ratio. Even in country places, where the population is sparse, and the artificial distinctions of society are little known, the working of this strange element is, in many instances, made manifest, and a petty coterie of village magnates may be found worshiping God apart from the body of the people. But the evil is much more apparent, as well as more deeply seated, in our populous towns, where the causes which produce it have been longer in operation, and have more fully enjoyed the favor of circumstances. In these great centres of wealth, intelligence, and influence, the separation between the classes is, in many instances, complete, and in many more the process is rapidly progressive. There are crowded religious congregations composed so exclusively of the wealthy as scarcely to embrace an indigent family or individual; and the number of such churches, where the Gospel is never preached to the poor, is constantly increasing. Rich men, instead of associating themselves with their more humble fellow-Christians, where their money as well as their influence and counsels are so much needed, usually combine to erect magnificent churches, in which sittings are too expensive for any but people of fortune, and from which their less-favored brethren are as effectually and peremptorily excluded as if there were dishonor or contagion in their presence. A congregation is thus constituted, able, without the slightest inconvenience, to bear the pecuniary burdens of twenty churches, monopolizing and consigning to comparative inactivity intellectual, moral, and material resources, for want of which so many other congregations are doomed to struggle with the most embarrassing difficulties. Can it for a moment be thought that such a state of things is desirable, or in harmony with the spirit and design of the Gospel?

A more difficult question arises when we inquire after a remedy for evils too glaring to be overlooked, and too grave to be tolerated with-

timents in which this deplorable fallacy has its origin. This demand for a Christianity more refined and tasteful than

out an effort to palliate, if not to remove them. The most obvious palliative, and one which has already been tried to some extent by wealthy churches or individuals, is the erection of free places of worship for the poor. Such a provision for this class of persons would be more effectual in any other part of the world than in the United States. Whether it arises from the operation of our political system, or from the easy attainment of at least the prime necessaries of life, the poorer classes here are characterized by a proud spirit, which will not submit to receive even the highest benefits in any form that implies inferiority or dependence. This strong and prevalent feeling must continue to interpose serious obstacles in the way of these laudable attempts. If in a few instances churches for the poor have succeeded in our large cities, where the theory of social equality is so imperfectly realized in the actual condition of the people, and where the presence of a multitude of indigent foreigners tends to lower the sentiment of independence so strong in native-born Americans, the system is yet manifestly incapable of general application to the religious wants of our population. The same difficulty usually occurs in all attempts to induce the humbler classes to worship with the rich in sumptuous churches by reserving for their benefit a portion of the sittings free, or at a nominal rent. A few only can be found who are willing to be recognized and provided for as beneficiaries and paupers, while the multitude will always prefer to make great sacrifices in order to provide for themselves in some humbler fane. It must be admitted that this subject is beset with practical difficulties, which are not likely to be removed speedily, or without some great and improbable revolution in our religious affairs. Yet if the respectable Christian denominations most concerned in the subject shall pursue a wise and liberal policy for the future, something may be done to check the evil. They may retard its rapid growth, perhaps, though it will most likely be found impossible to eradicate it altogether. It ought to be well understood, that the multiplication of magnificent churches is daily making the line of demarcation between the rich and the poor more and more palpable and impassable. There are many good reasons for the erection of such edifices. Increasing wealth and civilization seem to call for a liberal and tasteful outlay in behalf of religion, yet is it the dictate of prudence no less than of duty to balance carefully the good and the evil of every enterprise. It should ever be kept in mind, that such a church virtually writes above its sculptured portals an irrevocable prohibition to the poor, "Procul O procul este profani."

that of Christ, proceeds upon the assumption that God is specially pleased and honored by the conversion of persons of

I will not pretend to determine how far it might be wise, even if it were practicable, to check the liberal spirit now so active in multiplying sumptuous religious edifices. We have perhaps more encouragement to look in another direction for the melioration desired. There can be no doubt that a general increase of humble, spiritual religion would operate as a powerful check upon the prevailing disposition to prefer communion with opulent congregations, rather than pursue the walks of a lowlier piety in company with the poor. The same good ends would be further promoted by the increasing prevalence of a liberal catholic spirit. A decided and simultaneous advance in piety and charity, though it should stop short of harmonizing conflicting sects and opinions, and bringing their votaries to worship in a common temple, might yet be sufficient to reach and considerably mitigate some of the greatest hardships to which I have adverted. In such an improved state of Christian sentiment, a congregation or a sect, opulent in intellectual or pecuniary means, beyond the ratio of its numbers, might easily confer the greatest benefits on the feeble and destitute. A wealthy denomination, with few of the poor under its ministry, and with little access to this class, would then be inclined to aid those who are providentially called to preach the Gospel to the masses. How easily might one of our great metropolitan churches relieve a dozen poor congregations from the burden of debts, or other embarrassments, under which they are left to struggle on from year to year! What inestimable benefits might a denomination, at once the smallest and richest, confer, by aiding the poorer sects in extending the blessings of religion and education to the vast multitude placed by divine Providence under their influence and watchcare! Now it can hardly be doubted, that with such an enlargement of charity as I have supposed, there would come more enlarged views of duty and privilege, and that sectarian lines might cease to be insuperable barriers in the way of a far more exuberant and diffusive liberality than now prevails. Under such better auspices it would at least be no longer possible for opulent, enlightened Christian denominations to look with hostility or even indifference upon their fellow-laborers in the vineyard of a common Master. The sympathies as well as the resources of the whole Christian Church would look about in quest of its wants and substantial interests; while there would inevitably arise bonds of brotherhood, so many and so strong, between all the members of the one Christian family, as would go far to exclude all the petty jealousies and heart-burnings which wealth and

literary taste and polished manners; of men accustomed to good society, and well read in good authors. Disguise it as we will, that is the fundamental idea of this anti-Christian theory. Now, for aught that appears, these accomplishments do not figure very largely in Heaven's estimate of man. I can not help suspecting that John Bunyan, John Nelson, and worthies of this class, wore, in God's sight, the insignia of a truer and higher nobility than the choicest spirits of the brilliant eras of Elizabeth and Anne.

What are the attributes most prized and most sought for in man by the crucified Savior? Charity and purity. These are the cardinal virtues of the Gospel. Every one that loveth is born of God, and knoweth God. If we love one another,

position are sure to provoke in the Church no less than in the world, when they forget their proper mission.

One lesson more, we should imagine, would be ineffaceably impressed upon those Christian denominations which, through providential means, or their own special adaptations and exertions, monopolize a large portion of the influential classes, while they have signally failed of obtaining a corresponding development among the great body of the people. It is a lesson of enlarged catholic liberality. They have, in their relative position, a clear demonstration, at least, that others as well as they have a dispensation of the Gospel committed to them. That surely can not be the *only* apostolic and legitimate system of faith or polity, which, after an experiment carried through successive generations of men, has, in this country, shown itself essentially incapable of penetrating the masses. They who evangelize the wealthy, the intellectual, and the refined, do unquestionably perform a good work; and there may be those who have a special vocation to this inviting field. No liberal-minded Christian will undervalue their efforts, or desire to call in question the genuineness of their piety, or the validity of their ecclesiastical system; but it may be well for all parties to remember that there are signs of apostleship older and surer than this mission to the rich; and they need not despair of making good their claim to a part in this ministry who can appeal, as their Master did, to eminent success among the masses, and affirm, like Him, that through their instrumentality "the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and THE POOR HAVE THE GOSPEL PREACHED UNTO THEM."

God dwelleth in us, and his love is perfected in us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. The entire law is fulfilled by him who loves God with all the heart, and his neighbor as himself. This is glory to God in the highest, peace on earth, and good will to men. The Gospel is satisfied when this great end is achieved, and it labors, from age to age, to implant this law of universal affinity and brotherhood in all hearts, and thus to establish a vast system of order and Divine harmony, worthy of the wisdom and of the mercy of God. And this is its primary, proper object. High intellectual culture, advanced civilization, refinement of sentiments and of manners, do indeed attend, or rather follow, its progress, but only as incidental results of the great moral changes which have their sphere in the moral nature and character of man. The moral transformation is all that the Gospel, as such, aims to accomplish. This makes the sinner a child of God, fits him for heavenly society and pursuits, makes him a joint heir with Christ. These are no doubtful announcements, but first principles of the Gospel, which no sane Christian will for a moment call in question ; and they suggest the irresistible conclusion that that is the most Christian church, and that the most apostolic ministry, which most successfully accomplish these most Christian ends. No matter who they are that are converted, and sanctified, and brought to heaven. The ignorant, the outcast, the Hottentot, the slave—these are Christ's well-beloved brethren, and with Him heirs of God. The princes of this world may be glad to go to heaven, if they may, in such company, and angels would exult to be coworkers with God in preaching the Gospel to the poor. What lesson of instruction do I find in this digression ? A stern rebuke of that wretched fastidiousness which refuses to be satisfied with such a type of Christianity as satisfies Christ—demonstrative proof that this reiterated demand for a more tasteful and philosophical religion is unreasonable and unphilo-

sophical as well as unchristian—new force in the exhortation, "Make not provision for the flesh, to fulfill the lusts thereof." Would you find for yourselves a religion adapted to the soul's pressing wants, and to the demands of a perishing world? Drink deeply of the Christian sentiments and sympathies of the people. Would you act a heroic part in the holy war which God and good men are carrying on against error and sin? Throw yourselves into the midst of the masses, where there are most hearts to be won, and most souls to be saved. Do not be forever gazing at the toy that glitters on the top of the steeple, but bend your regards upon the living stones that compose Christ's holy temple, upon the undying souls that throng its inner and outer courts. There the true altar and the authorized priest are sure to be found, and there God has work to do for all who, like His well-beloved Son, are content to abase themselves that they may be exalted.

I have not left time for the discussion of some other topics which I can not wholly overlook. Educated young men often find another stumbling-block in the presumed or dreaded interference of an honest consecration to Christ with their ambitious, and, as they are prone to esteem them, their pure and honorable aspirations. My own observations on this subject would lead me to regard this as one of the most common and fatal causes of backsliding, as well as procrastination. Many, who hear and recognize the voice of God, refuse to enter His vineyard, because they are not quite sure that the employments and immunities to be assigned them there will be agreeable and satisfactory. Impiety never assumes a more daring attitude than this, however the rank offense may be disguised or concealed by circumstances, or by false reasonings. What is implied by the postponement or abandonment of a religious course on such grounds? Distrust in God is implied, and unbelief in its most odious, atrocious, insolent form. Has God, then, no *right* to interfere with our plans? This mental discipline, and these accomplishments, which

are too good to be subjected to His control—were they acquired—are they held, on terms altogether independent of Jehovah? Is the inexperienced youth, fresh from the schools, and proverbially ignorant of the world and of the future, somewhat better qualified to choose his own way, and thread the labyrinth of life alone, than God is to guide him? You will not be a Christian, because Christianity confessedly assigns you a sphere of action where God and conscience must be consulted. You seek a freer range and a wider sphere Take them, and then inquire if you are beyond the domain of God. Are you really freer to choose or surer to win? Is responsibility excluded, or danger of disappointment and disaster? No; for God reigns every where. All that is gained by this daring revolt against His authority is the dire privilege of working out our destiny without any promise of guidance, or grace, or reward, yet always under the Divine supervision and control—always in conflict with His revealed will—always obnoxious to His displeasure, and certain of ultimate ruin, whatever fortunes may be conceded to a career which is, at best, only a prolonged rebellion against God.

After saying so much of the religious aspects of this case, I must not omit to expose the shallow views of life on which this great practical error is based. As a class, truly pious men are the most fortunate in the world. Estimate their successes by honors won, by their usefulness, by their attainments, or by their enjoyments, and these persons greatly outstrip their competitors. I will not stop to inquire why it is so, though I doubt not there is in the thing both a divine Providence and a divine philosophy. Heaven guides and cheers on the man who is content to receive his commission from above, while the virtues and safeguards of religion do naturally minister to his successes even in secular pursuits. The fact, however, is all I contend for here. Common experience is a demonstration that godliness is profitable for this life, as well as that to come. It is something more than impiety—

it is gross, blind folly for a young man, setting out in life, to guard against the disturbing influence of religion in the settlement of his plans. God is likely to be his wisest counselor and his most powerful auxiliary, and to exalt him in proportion to the humility of his submission to the divine authority.

I must add another remark. It is unquestionably true that piety often promotes, while it seldom retards, a man's progress in the world. It is no less so, and no less proper to mark the fact, that men who seek to make of religious pretensions and church relations instruments of ambition or gain, are almost sure of meeting with signal disappointment. Success in such attempts would offer a dangerous temptation to human virtue, and fill the churches with hypocrites; but success in such attempts, in such a country as this, where the government is neutral, and all sects have fair play, is nearly impossible. Aristocracy in religion meets with a potent antagonist in the legal and social democracy that universally prevails. Proscription for religious opinions is nearly impracticable in any form, where there is a multitude of sects, and the weak are prone to unite against any encroachment by the strong. In such a state of things there is an open field for industry and merit, in which no sectarian badge can win or lose the prize. There is no reward for the hypocrisy which would profess, or the base cowardice or heartless prudence which would shun to profess any opinion, or bear any name, for selfish objects. The temptation to sin in this matter is really so weak that there is little need of providing any safeguard against it beyond a statement such as has been made. Neither cupidity nor vanity has much to gain by "making provision for the flesh," when neither emolument nor influence is to be won by recreancy to principle.

The short-sighted ambition which covets higher and brighter spheres of effort and manifestation than comport with the claims of duty or the arrangements of Providence, is wont to

fall into another capital error. In paying to circumstances their vain court for facilities and rewards, seldom granted but as the fruit of patient labor and practical self-denial, these impatient aspirants after distinction are insensibly led away from the only theatre of action adapted to their character and attainments. Talent is ever best developed, and commonly best rewarded, where it is most wanted. It should therefore respect the great laws of demand and supply; and while the wide earth and boundless sea are open to its enterprise, should never press too eagerly into petty, glutted marts. An educated Christian young man, who, in all the attainable good before him, has eyes to see something better and nobler than mere pecuniary gain, can not fail to perceive a most hopeful field of usefulness in his connection with one of the great popular Christian denominations of this country. It is unavoidable, that among the vast multitudes, so rapidly gathered into these broad folds by primitive zeal and labors, many will lack culture, and intelligence, and refinement. Education and literature, polished eloquence, and profound learning, naturally follow, though they seldom precede the greatest successes of young and rising sects. When such wants are most pressing, precisely then is there likely to exist the most urgent demand for such qualifications to satisfy them.

A religious community whose successes have outstripped all its anticipations, suddenly finds itself responsible for the intellectual, as well as moral improvement of millions. It has reached a point in its history where a demand for cultivated talent is of the most urgent character. It must have educated men; and literary attainment, when united with piety and good sense, is sure to be placed in positions the most favorable for the efficient exertion of extensive and salutary influence. It almost necessarily happens that learning, and eloquence, and refinement, acquire a consideration and a power to do good, great in proportion to their scarcity, and to the multitude of demands upon such qualifications.

Just such a theatre as enlightened, sanctified ambition should most desire, is here opened to the Christian youth. It proffers useful, congenial, and honorable employment. It insures the earliest, fullest development of his mental and moral resources. It promises all reasonable and desirable exemption from the tedious probation and discouraging competition which he may be doomed to encounter elsewhere. It offers him equal and honorable partnership in the holy work of training a host of immortal beings for usefulness, purity, happiness, and heaven.

The folly of turning away from these outspread fields waving with golden harvests, and echoing all around with Macedonian cries for more laborers, is only less than the guilt which is always superadded, when, in addition to this contempt for the suggestions of a sound discretion, some violence is also inflicted upon the conscience. And here I can not refrain from a passing remark on the benignant relations which religion ever sustains to the practical movements of business and of life. So nicely and so graciously is the great scheme of an overruling, watchful Providence adapted to our various circumstances, that the most inexperienced youth—the merest novice in affairs—has little more to do than simply to obey the dictates of an enlightened conscience, in order to secure all the advantages of the most comprehensive and well-digested plans, and of the deepest insight into the future. An unwavering trust in God and his word is the best guide, as well as the best safeguard. It is a great simplifier of life's complicated pursuits, and endows each single-hearted follower of Jesus Christ with a precocious, heavenly wisdom.

In any thing I have said, I do not mean to intimate that both our actual piety and our Christian profession may not involve the most serious consequences. I know too well the genius of the Gospel to inculcate a doctrine so foreign from its avowals and its spirit. Great sufferings and great sacri-

fices do, unquestionably, enter into God's entire scheme for diffusing and propagating the true religion, and for the moral discipline of individuals. Christ was made perfect by suffering, and through much tribulation we are called to enter into the kingdom of heaven. Afflictions work out for the saints an exceeding weight of glory. Not only are Christians subject to the common lot of mortals, which is usually one of many pains and sorrows, but they are often called to suffer for Christ's sake. It is fundamental to the Christian system that men were redeemed by suffering, and hardly less so, as far as history is our teacher, that the best achievements of the Gospel are to be carried in the midst of peril, and loss, and agony. In this great work of toil and sacrifice, it is, no doubt, the will of God that young men, and educated young men, shall have a principal share. God chooses them because they are strong, and He intends to make them the chief of His instruments for the accomplishment of His great designs of mercy. Let them look their calling fairly in the face, and enter on the career of duty, well aware of the conditions upon which they serve a crucified Redeemer. None more need to stir up the gift that is within them, to gird about their loins, and put on the armor of righteousness. I may safely say that no policy is so dangerous as caution and cowardice. I may confidently warn them of the folly and danger of "making provision for the flesh," by refraining from such a dedication as may exact from them the sternest conditions known to our Christian vocation. If great results can be attained by great efforts and great sufferings, what generous heart will refuse the sacrifice? If our own holiness and the happiness of others may be promoted in proportion to the expenditure of toil, or talent, or wealth, who will not feel that the outlay is reasonable and even politic?

But the argument likely to be most effectual with ingenuous and truly pious minds is derived from the genius of our religion. The Gospel is a way of salvation by grace. It

lays the Christian under obligations immeasurably strong, which he can never satisfy, while it awakens in him a sense of gratitude ever restless and studious of methods by which it may testify its loyalty, and crown with honor the great Benefactor, who is too high to be repaid for all His mercies. This deep, undying sentiment of the pious soul finds utterance in thanksgiving and adoration—in prayer for the extension of the kingdom of Christ, and in all the ways by which a sincere Christian makes manifestation of his piety. But the unwasted, struggling impulse gains strength by all its activities, and longs for new modes of exercise and development. Dissatisfied with the little it can do for the glory of the Savior, it would gladly give its testimony by suffering. This feeling is natural; and it is strong in every bosom in proportion as piety is profound and intense. It has led many misguided Christians to devote themselves to penances and voluntary inflictions. It led the apostles to rejoice "that they were counted worthy to suffer for Christ." Paul avowed a desire to endure martyrdom for the satisfaction of this profound sentiment, and many early Christians joyfully submitted to the severest tortures as a testimony of their devotion and gratitude to Christ. Not many in these days of peace and toleration are likely to be called to pass through such an ordeal; but if the spirit to suffer the loss of all things for Christ's sake be not still with us, then has the true glory of the Church perished with her martyrs. Doubtless this spirit yet lives, and would be made manifest by fitting occasions. Doubtless there are multitudes who would encounter losses of all sorts—privations, labors, and even death itself—for the crucified Redeemer. They remember His words, that if any love father, or mother, or brother, or sister, or houses, or lands, more than Him, he can not be a disciple. They remember that it is often more prudent to lose the life than to save it. Many even feel that they have a baptism to be baptized with, and are straitened till they perform it. They

are eager to live, and, if needs be, to die for Christ. They have "put on the Lord Jesus Christ, and made no provision for the flesh to fulfill the lusts thereof." Their cry is, "Speak, Lord, thy servant heareth." They are not careful to make conditions. Wheresoever God's Spirit or Providence will lead, they stand ready to go; neither do they call any thing their own which they possess, whether of talent, learning, position, wealth, or influence; but regard themselves only as stewards of the manifold grace of God, and servants to the Church for Christ's sake. These are Christians such as Christ came down from heaven to raise up. They are the messengers of His mercy—ministers of grace. Their hearts throb in unison with Christ's—their ears are open to every Macedonian cry. The Church, this country, the age, and state of the world, want such Christians, and only want enough such speedily to cover the earth with righteousness.

I have no higher wish on behalf of the young men whom I now address, than to see them thoroughly imbued with the spirit of such a religion as I have attempted to exhibit. Put on, my friends, put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof. I may claim to feel the profoundest interest in your welfare, but I am not afraid to trust you to the guidance of such auspices. Go forth clad in these robes of purity and beauty, protected by this impenetrable armor of righteousness, and none who love you will have any thing to fear or to desire beyond. Christ will guide you aright. Precisely into such positions as are best suited to your talents, and most adapted to usefulness, will He be sure to lead you. And this is the only way for attaining at once the highest happiness and the most perfect development of the intellectual and moral powers. Here you are sure of having "grace sufficient for you," and that is the only sure pledge and hope for eminent success. Here alone you secure that harmony and co-operation of the moral with the mental forces; that concurrence of the emotions

with the intellect, indispensable to the fullest development and the highest achievements of a human being.

I shall close by making of the exhortation in the text a special application to those who hear me. I am too intimate with the liabilities and the actual history of young men not to be aware that many of them act in direct opposition to the lessons inculcated in this discourse. They deliberately "*put off* the Lord Jesus Christ," and that for the very purpose of making provision for satisfying the lusts of the flesh. They have found unexpected difficulties in the way of a religious life on their first entrance upon the scenes of public education. The buoyancy and the levity of youth, the confluence of a multitude of petty temptations, small but eager rivalries, new demands upon time, and a new arrangement of their hours, the *esprit du corps* which too often operates to an extent incompatible with an easy discharge of the highest moral duties; these, and many more nameless evils, often combine to test whatever integrity and strength of religious principle and habit the inexperienced youth may have brought from more quiet scenes to the threshold of college life. A brief season of trial, a manly bearing in the face of danger, an honest recurrence to first principles—more than all, humble reliance upon God, and a conscientious observance of the duties of religion, would soon overcome difficulties which are only formidable from their novelty and their number. At this precise point, not a few, who come among us with the fairest promise, abandon their religion. Some do it with apparent deliberation, and at once; others gradually, and, it may be, insensibly, but none the less effectually and fatally. A vague purpose is commonly cherished of resuming it again under more favorable auspices, when temptations shall be fewer or weaker, and better helps available. But for the present they put off Christ, and get their education and form their character without Him, seeming to regard themselves more free than before to indulge in doubtful

pleasures and associations, and still more to omit the distinctive duties and manifestations of a Christian profession. If conscience at first interpose some obstacles in the way of such a defection, it soon accommodates itself with a vicious facility to the cherished inclinations of the heart.

I have often seen a hopefully pious youth thus throw away his armor in the day of battle, putting off Christ just when he most needs to put him on—entering on a career of many dangers without religion, just because he thinks it will be difficult or unpleasant to get along with religion. He thus fairly uncovers his bosom to the envenomed shaft. He invites, yea, compels God to forsake him, and then rushes blind and naked into the midst of his foes. I speak, young gentlemen, of an experience not unknown among you—not to reproach, but to warn. Some may have gone so far in this downward career, and have drunken so deeply of the cup of cursing which they have chosen, that the voice of affectionate admonition will be lost upon them. Not so, I trust, with others who hear me. The agony is not yet over with them. Shamefully have they slighted, deeply have they grieved the Savior; but their hearts yet beat quickly and sorrowfully when they look upon Him whom they have pierced. You who have made a trial of this style in religion, say, Is it satisfactory? Does it shield you in the day of peril? The enjoyments, the lusts of the flesh, for which you have provided at such enormous expense, are they, upon the whole, better than the peace of God and the love of Christ which you have lost? If you look back with desire and self-reproach, then you have still a taste and a conscience for better things, and may, I trust will, rally and struggle to regain the position you have rashly abandoned.

Those who are about to leave this arena of preparation to enter upon new scenes of life, and engage in fresh enterprises, I beseech to listen to the instructions of this occasion. Do not venture to take a step into this dark, troublesome world,

now opening before you, without a divine guide. You I may exhort with special emphasis, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Fear to move in the grave matter of choosing your profession, and forming the more permanent plans and relations of life, before you assume your proper religious position, and are thus enabled to act under divine direction. You may not neglect this duty without incurring the entire forfeiture of God's promises and grace. Let me inquire of you, with an earnestness and solemnity befitting the importance of the interests involved, whether you have hitherto been true to your convictions of duty—whether your plans of life have thus far been formed prayerfully and conscientiously, in the best moods of your religious feelings, when you most fully appreciated Christ's supreme claims? Are there not in your bosoms half-stifled convictions, slumbering recollections of unpaid vows, made under circumstances of deepest solemnity? Look over these archives of conscience with heedful deliberation. Resolutions, formed when your bosoms glowed with zeal and love for Christ, are most likely to be the wisest and the best. Bring yourselves back to the same moral attitude, and review these high, holy purposes, under the same clear manifestations that led to their formation, or you are likely to sin against your own souls irretrievably. "Put ye on the Lord Jesus Christ," and then choose your way under his divine auspices. See to it that you make no provision for the flesh in this deeply interesting crisis of your endless being. For God's sake do not blunder here. Remember you choose for eternity, and that an error at this point must give a wrong direction to all your future career. You determine what you will do for Christ, and for men, and for your own souls. Choose honestly; choose bravely; fearing no labors, or crosses, or sufferings. Better far than honors or crowns are the sacrifices which fidelity to Christ shall impose upon you.

There is among our educated Christian young men a grievous offense, so common as to have become a sign of the times, and so full of evil tendencies as to call loudly for exposure and denunciation. I refer to the levity with which so many treat their early vows of consecration to the Christian ministry. Under convictions of duty and of a heavenly calling, always deeply felt and gratefully recognized in seasons of high religious enjoyment and spiritual devotion, they begin or prosecute their literary career as a preparatory training for the sacred office. With seasons of depression or declension come doubts, and reluctance, and dissatisfaction with plans of life which really present few alluring aspects to the lukewarm, worldly-minded Christian. Such occasions are often chosen for testing the validity of the call to a work involving many sacrifices, and for which high spirituality and entire consecration to Christ are confessedly indispensable qualifications. It is then no difficult task to discover deficiencies which the least sensitive conscience must feel, and which there is even a strong temptation to magnify as the means of obtaining a release from obligations hitherto deemed sacred and inviolable. I have briefly indicated the process by which many of our Christian students, designated for the ministry by the most unequivocal marks of a divine vocation, contrive to stifle their own convictions, and elude the sacred claims of the Church and of the crucified Savior. I can truly affirm that no other instances of religious defection and recreancy to sacred duties are wont to fill me with a sorrow so profound and inconsolable. I habitually look upon pious students with the deepest interest, as in a peculiar sense the property of Christ, not only as the purchase of his blood and the trophies of grace, but as the probable and fit instruments to be chosen for the enlargement of his kingdom. It is to be expected that many so providentially prepared by literary training should be divinely called to the ministry of reconciliation; and it is matter of unfeigned thankfulness, but none of surprise, that so

large a proportion of converted students become deeply impressed with the duty of devoting themselves to this great work. Few, I believe, who maintain a devotional, cross-bearing spirit, ever fall into serious or lasting doubts about the authenticity of their heavenly calling. They may be permitted to pass through seasons of trial and self-examination for the establishment of their faith, and for the attainment of a higher moral preparation for the exigencies of their holy vocation; but few sincere souls, I am persuaded, will ever be left to discard, as the result of fancy or of enthusiasm, these awful impressions of the highest duty.

They who have been seduced by ambition, or indolence, or unbelief, or self-indulgence, from the higher walks of piety, do, indeed, bring upon themselves a moral state to which distrust, and distaste, and absolute repugnance, in regard to their proper mission, are natural and unavoidable. They are no longer fit to be ministers of Christ; but this does not annul their call nor its binding obligations. The burden rests upon them none the less because the strength to bear it is gone. They have clearly fallen into the snare of the devil, and there is only one way of escape. They must revert to first principles, or be irretrievably ruined. They must return to their first love—must revisit the sunny regions of Divine grace and manifestation, where clear convictions and holy aspirations domineer over the soul—where love, and faith, and joy in the Holy Ghost impart strength to sustain and light to guide. There is really no other alternative besides such a spiritual revival, for any who lack the nerve to conclude that they can get along, in life and in death, without a Savior. To keep this an open question, with some latent floating purpose to take advantage of a day of feeble impulses and dim manifestation for sliding away into a secular profession, is to impose upon the mind and the heart an intolerable burden, the ominous pledge of comfortless progress, and of ultimate shameful discomfiture. The interests of both

worlds are equally concerned in such a choice of occupation as shall leave the conscience free to approve, and God free to patronize.

To those who are rather timid than rebellious, and have still a stronger desire to win the crown than dread of bearing the cross, it may be right to point out the vast resources placed at their disposal, and of which they receive the investiture on assuming their true position; but it must, after all, be admitted to be the mark of a degraded moral tone for a Christian man to manifest much anxiety for any thing beyond the doing of his duty. It has been well said that events belong to God; and, it may be added, that we are likely to be made happier, as well as better and abler men, by every encounter with difficulties and every blast of adversity. These are God's chosen methods of discipline, and His appointed conditions of all eminent success. So true is this, even in common life, that we do not hesitate to pronounce the most unfavorable auguries of an educated young man, who, in his plans of life, makes an over-careful provision for self-indulgence, and an exemption from severe toils and trials. If he will not push from the shore till he has taken pledges for a smooth sea and a favorable breeze—if he must, at all events, have sumptuous fare, and fine linen, and houses of cedar, he insists on conditions which neither Heaven nor earth will grant, and which are wholly incompatible with the performance of great actions, or the formation of great characters. In religion, this timid, selfish spirit, to whatever extent it may exist, is subversive of the best principles of the Gospel. It is utterly incompatible with faith, and in itself a mortal sin. We may not inquire too anxiously what Christ will demand of us in return for the blood He has shed and the heaven He has prepared for us; but we know He will have nothing less than entire consecration, and that we are to be ever ready, "not only to be bound, but also to die for the name of the Lord Jesus." It is precisely at this point of en-

tire self-renunciation that the soul becomes endowed with the power of an endless life, and can do all things through Christ. If this is an excellent attainment, usually reserved for advanced piety and matured graces, it may, nevertheless, become the starting-point of every Christian young man. Let him put on the Lord Jesus Christ, and make no provision for the flesh, and he obtains the mastery over all resources, human and divine, needful to the fulfillment of a glorious destiny

III.

THE RELATIONS OF CHRISTIAN PRINCIPLE TO MENTAL CULTURE.

A DISCOURSE TO THE GRADUATING CLASS OF THE WESLEYAN UNIVERSITY. 1848.

As he thinketh in his heart, so is he.—PROV., xxiii., 7.

IT is a recognized principle of ethical philosophy, no less than of the Gospel, that the quality of actions, considered as virtuous or vicious, resides wholly in the intention. The external bodily movement, which we term the action, and which is the apparent cause of the effect produced, has really no moral character. It is neither good nor evil in itself; and in forming our judgment of human conduct, we might reject the external manifestation altogether, had we some other clew to the mental condition of which it is the exponent. But "the tree is known by its fruit." It is by attentively observing the actions of men that we are enabled to arrive at satisfactory conclusions concerning their intentions, which alone are deserving of either praise or blame. "As he thinketh in his heart, so is he." He may be a thoroughly good man—"pure in heart," just in the sight of God; and yet, through some fault of his position, or some negligence, or some untowardness in his methods of manifestation, he may impress the beholder unfavorably—may incur a most undesirable reputation. He may, on the contrary, studiously maintain all the decencies and semblances of many virtues; may, for sinister or selfish ends, perform good deeds, rivaling in their number and usefulness the highest achievements of the most approved and unquestionable piety, without making the

slightest approach toward the fulfillment of his duties as a moral being: "As he thinketh in his heart, so is he." Outward performances are of no worth apart from the motives in which they originate. The same overt act is either a virtue or a crime, according to the intention of the agent. Several men bestow money upon a poor neighbor: the first gives it as the price of waylaying an enemy; the second, to purchase a vote; the third, to relieve pressing want; the last, as the steward and dispenser of God's bounty intrusted to him. This one act of giving to the poor is so modified by motives as to be in the first instance an atrocious crime; in the second, gross profligacy; in the third, an act of charity; in the fourth, a deed of Christian piety. So true is it of every man, in regard to every act of his life, that he is as his intentions are: motive, not performance, determines moral character.

The same maxim is true when applied to intellectual character: "As he thinketh in his heart, so is he." The human mind is as the thoughts with which it is chiefly conversant. It is very much the creature of its own ideas. The man who from early life has been familiar with topics and interests of great significance, is educated by them. His intellect takes its character and coloring from the ideas which habitually act upon it and dwell in it. Even the sights and sounds that engage his outward senses—the beautiful landscape, or the sublime mountain scenery upon which he has long been accustomed to gaze; the roar of the cataract, which sends forth its thunder night and day near his dwelling-place—will by-and-by be found to have filled the imagination and the memory with images and recollections, and the heart with sentiments, which are likely to exert a strong and permanent influence upon his mental capacity, upon his character, and his destiny. Still more must every-day pursuits, and the profound interests that suggest the current topics of conversation and thought, and that impose upon the mind its most stirring, strenuous employments, leave upon it durable

impressions, and become chief and influential conditions of its development and growth. If two individuals, equal in capacity and education, spend their lives in a great industrial establishment, the one as owner or superintendent, the other as a common laborer, the master is likely to become a man of decided ability, of comprehensive views, inventive genius, and sound judgment, while the operative makes no progress beyond the acquisition of some degree of skill in his own special department. The first has a variety of interests to consult, and responsibilities to meet; has questions to settle, and decisions to make every day or hour, upon which are suspended results of no inconsiderable moment. This gives variety, multiplicity, and activity to his ideas, and the mind expands and acquires new vigor by such processes. The work of the subaltern, on the contrary, is mere routine, and his mind stagnates and dwindles amid the incessant monotonous whirling of spindles and water-wheels.

It is no unusual thing for travelers in Turkey and other Oriental states to meet with high public functionaries totally ignorant of all the arts and sciences, a knowledge of which, in our part of the world, constitutes education. Many of them, however, are men of decided ability, who discharge the duties of their high stations with the utmost propriety. The most sagacious and successful ruler in the East knows nothing of literature and science beyond the poorest skill in reading and writing, and this he acquired after his elevation to supreme power, at forty years of age. These men are educated by the important, responsible employments which give constant play to their intellectual faculties, and enlarge the mind by habitual familiarity with significant ideas. That is likely to become the most powerful intellect which is most constantly and earnestly busied with great thoughts and great designs. Every religious congregation affords good illustration of this truth. We never fail to observe a higher tone of intelligence as well as piety among a people accustomed to contemplate

and devise extensive schemes for doing good, not at home merely, but in distant lands and in the islands of the sea, than prevails, or can prevail, in the old stereotyped churches, which are well content if they can only take care of themselves. The mind wants an ample supply of worthy ideas to furnish it with interesting, productive occupation. With these it must make progress and attain development; but without them, never. This truth is important, not to students only, but to all who desire mental growth and discipline. It is especially important for those who labor at occupations little friendly to intellectual improvement. Such persons should seek a remedy for the disadvantage of their position by reading good books, which are the great store-houses of ideas and thoughts, and which offer a ready and sufficient resource.

I but draw a legitimate inference from the preceding discussion, and announce the obvious truth of the text in another form, in affirming that the moral character of a man is as his principles—that it is not only colored and modified, but formed by his principles, or the *theory* according to which his life is conducted. As each separate action derives its quality from the motive in which it originates, so the series of actions which constitutes the history of an individual is as the succession of motives from which they proceed, or as the moral principles, which in every well-balanced mind constitute the great source and regulator of motives.

By a similar train of reasoning, it will be made obvious that the mental character must, to a great extent, be the result of the theory on which the individual resolves to conduct his life. If the mind at any given time receives its impulses, its elevation, and its tendencies from the particular ideas upon which it is employed, its general character must, to a great extent, be not only affected, but formed by that unbroken succession of ideas with which it is conversant, the most influential and important of which are derived from those profound convictions and stable purposes usually denominated

the *principles*. Dismissing these too metaphysical forms of expression, into which I have been led in quest of clearness and precision, it may be stated in general terms, that a man's moral and intellectual character are as "he thinketh in his heart"—are as those deep and earnest thoughts which constitute the moving forces of the soul, and which regulate the life.

I think we may now regard the doctrine of the text as sufficiently elucidated. It strikes me much like a self-evident proposition, the announcement of which brings with it the clearest conviction of its truth. It falls in with every man's experience and every man's observation—with the nature of things and the Word of God; and we may now feel at liberty to proceed with some inferences and applications of a practical character, adapted to the special demands of this occasion. I will subjoin but one more preliminary remark. If it shall seem to any that I lose sight of the differences between moral and intellectual objects, and confound ideas logically and really distinct, I refer them to the further developments of this discourse, for the justification of a method deliberately adopted from a strong conviction that every just theory of intellectual training must recognize a dependence nearly absolute upon moral principles.

I. It is a natural and obvious inference from the preceding discussion, that every man, and especially every educated young man, should furnish himself, as early as may be, with *enlightened, stable principles of action*. He should set out in the world with a well-considered and earnestly adopted theory of life, in obedience to whose controlling authority his ends shall be chosen and his efforts prosecuted. To engage in a career involving consequences profoundly interesting in themselves, and eternal in their duration and influence, without settled principles and aims, is like setting sail upon the broad ocean with no specific destination; and, consequently, with no reason for choosing one direction rather than another,

but such as capricious gales or more capricious fancies may from time to time happen to supply. Nothing less than discomfiture and disaster can be expected from such a beginning. It is, indeed, among things possible, that propitious breezes may waft the unpiloted bark into some desirable haven; and even that the fury of the storm may drive the floating wreck upon some green or some golden shore, where reckless adventure may gather rewards never due, and seldom granted to any thing but prudent foresight, and well-directed, persevering effort. He is little better than a madman, however, who voluntarily consents to expose the most precious interests of his being to a conflict of chances in which the highest perils are always imminent, and absolute ruin nearly unavoidable; while success, if it come as the result of fortuitous causes and combinations, is likely to be nearly valueless, because not foreseen and provided for. That course of life which is entered upon without principle, and conducted without a plan, can not but be unproductive of either virtue, happiness, or honor. That it is not wholly filled up with misfortunes and disgraces, and rendered to the victim of his own follies one unvaried scene of wretchedness, results from the benignant arrangements of divine Providence, which always protect the imprudent and the vicious against many of the consequences of their misconduct, and secure to all such a measure of enjoyment as shall make life tolerable, even to the most unfortunate, and awaken gratitude in the midst of disappointment and shame.

For those who will not be at the trouble of subjecting themselves to the control of principle and duty, it is fortunate to be left in the walks of common, laborious life, where, in the absence of the higher motives which reason and religion supply, domestic instincts and urgent wants are ever at hand to minister their stern impulses to energetic, persevering activity. The great law of necessity, which prescribes to the multitude their toilsome course of life, is faithful to exact

the fulfillment of its duties ; but for those whom fortune or parental indulgence, or their own honorable aspirations, allow to choose a higher career, no such safeguard is provided. They must find incentives to action, and guarantees of success, in their own enlightened reason and virtuous resolution. For them to engage in the elevating pursuits which invite their presence, without the moral and mental prerequisites to success, is to incur necessary, unavoidable disasters. In the absence of established principles of action, their efforts will be feeble and fitful. The long labor of preparation will be but a heartless, profitless task, from which feeble temptations and worthless pleasures will ever be sufficient to draw away the wavering, irresolute disciple. Every folly which holds out the promise of stimulating excitement or vulgar merriment—every vice which has a gilded bait to offer, has its eye upon him as a predestined victim. Destitute of any sound principle of action, and therefore without purpose or earnestness, he floats a waif upon a sea of accidents—he stands idle in the market-place, a laborer out of work, labeled and advertised as a candidate for any and every adventure. I do not hesitate to announce it as my deliberate opinion, that most of the miscarriages of scholastic life are the result of the causes here discussed. Not a few young men enter upon this career without settled principles or purposes. They are conscious of no aims. They know not why they are in a college rather than in a factory or a corn-field. It is no manly, vigorous purpose ; no lofty aspiration ; no burning zeal for God's glory, or human well-being, that has brought them here. Such motives dignify and consecrate the student's vocation ; they hallow all his hours and opportunities ; they exalt industry and sobriety, and punctuality and order, into cardinal virtues ; they fortify the soul with sturdy resolution, and stir it with sleepless impulses ; they set it all a-blaze with scholarly enthusiasm, and lead on even ordinary men, by no means highly gifted, to the attainment

of an intellectual and moral efficiency very like genius The pursuit of knowledge under such benignant auspices can never be an irksome task. It rather becomes a mission in fulfillment of which the student works on consciously and genially, growing every day more and more a man, fit to bear God's image in the world, and to act the part of a brother and a benefactor in the great suffering family of which he is one.

Students of the other class, and I must admit that it does not every where lack the respectability of numbers, find college work, so far as they do it, mere drudgery. They taste none of the pleasures of science, and they reap none of the higher advantages of education, for these are gained by voluntary, earnest co-operation with the sources of information and the appliances which literary institutions profess to supply. Something, no doubt, may be gained to taste and general intelligence by breathing a literary atmosphere, and by a half involuntary subjection to the processes of the study and the lecture-room ; and if it shall turn out that the literary idler inhales somewhat more of the vital principle than he gives out of noxious effluvia for the lungs of others, then there may be advantage in the experiment. But against these benefits, however highly they may be rated, there is to be taken into our account the offset of many fearful evils liable to be suffered and inflicted. The mind, without a guiding principle or recognized vocation, if it be not neutralized and wasted by its own feeble, misdirected, conflicting tendencies, will hardly escape a corrupting thraldom from the accidental or malicious influences to which it is exposed. Refusing its homage to the right and the true, and so spurning the protection of practical virtue, it becomes an easy prey to unsuspected enemies. Other minds, as empty and listless as itself, or the weakest combination of accidents, impose law upon him who will not choose to be his own master. The poor jests that fall from the idler or wag who sits by his side

at the dinner-table or in the lecture-room, or the current nonsense of the clique whom chance, or some more formal bond of union, has made his chosen associates, fashion his sentiments, and become chief agents in the formation of his mental and moral habits.* These appoint his aims, and pronounce *ex*

* The literary fraternities, of late so greatly multiplied in our colleges, exert a very important influence upon the formation of both mental and moral character. They have gradually introduced into these institutions a new element, very worthy of attention, whether considered in connection with the maintenance of sound discipline and good order, or with literary improvement. Twenty years ago the students of a college usually formed two associations, for the purpose of mutual improvement in composition and oratory. Two hours in some afternoon or evening of each week were set apart by the authority, or with the consent of the faculty, for these exercises, which were conducted sometimes secretly, but more commonly with some degree of publicity, under such rules and regulations as were agreed upon for the orderly transaction of business. These societies, though liable to abuses, often contributed in a considerable degree to the improvement of the student. Some skill and facility in extemporaneous speaking were acquired, for which the ordinary routine of college life affords less favorable opportunities. A spirit of inquiry and emulation was awakened; information was elicited; the timid were encouraged to take part in exercises prescribed with their consent, and presided over by their associates; and the general freedom and wide scope, as well as the method of the discussion, were calculated to introduce into the scholastic arena something of the earnestness and reality of the actual business of life, for which it constituted, to some extent, a useful preparation. The drawbacks upon these benefits were often party spirit, rivalries, jealousies, and suspicions; a loose and vapid style of speaking and writing, contracted in the absence of proper instruction and judicious criticism; and sometimes an undervaluing of the prescribed studies and duties which constitute the student's proper business.

In addition to the two or three associations, which usually embraced the whole body of students, we now have from five or six to a dozen secret societies, aiming at similar objects with the old fraternities, and securing them in various degrees. Some special benefits are probably gained by this minute subdivision, in the closer intimacies and by the freer play of confidence and sympathy which it allows.

Of the *disadvantages* which may grow out of this innovation I only

cathedra judgments more authoritative than university statutes, or the counsel of the most judicious instructors. In

speak theoretically, as the excellent tone of moral sentiment which has usually prevailed in the Wesleyan University is calculated to counteract any unfavorable tendencies in the casual associations of the students. The additional expenditure of money and time is a practical and obvious objection of considerable weight, though slight in comparison with any injurious influences on mental and moral culture which may possibly result from the cause under consideration. The inconsiderable numbers of which these societies, now so greatly multiplied, must consist, would seem to be less favorable to improvement than larger associations, from lack of stimulus, and the want of an audience; from the narrow sphere of comparison; and from the little variety of talent and attainment presented, whether to awaken emulation or to supply models. It is an easy achievement to shine and win applause in a circle of half a dozen students, drawn together, it may be, by the common bond of mediocrity in mind and scholarship, while intellectual exhibitions in the presence of fifty or a hundred intelligent young men have another sort of ordeal to pass. In the larger association we should always expect some examples of fine taste, sound reasoning, and good speaking, well calculated to awaken and guide a manly ambition to excel. The closer intimacy and stronger ties of the smaller fraternities must also tend to impair the strength, or prevent the existence of the *esprit du corps* of the class and the institution, which constitutes one of the most delightful, enduring, and valuable satisfactions and reminiscences of college life. It will be found, I think, except under the most favorable circumstances, that the multiplication of these fraternities tends to excite groundless suspicions, to alienate friends, and prevent the formation of friendships between congenial minds. Even religious ties and sympathies are not always able to resist an influence which may sometimes degrade literary associations into the bigotry, selfishness, and pettiness of a clique. In a state of morals and sentiments less favorable than that with which I have the good fortune to be most conversant, the unreasonable and eager strife of small associations might produce great difficulties in the government of a literary institution. I am, however, bound in justice to add, that no such evils have fallen under my notice; and that instances have come to my knowledge in which the right feeling and self-respect of the fraternity have rendered valuable aid to the cause of good order, and done much to restrain an erring member from indolence, vice, and dishonor.

Not to make any further use of the foregoing suggestions, they should

obedience to such oracles it is that green, unfurnished youths resolve that the real hinderances to mental improvement and to the development of genius are hard study and solid science; and that some light reading and vapid declamation—above all, the edifying discourses and flashy criticisms of the coterie, are able to form them great orators, and, if they like, great authors and statesmen. Let it not be imagined that these are mere idle fancies, which disappear with the hour that gives them birth. If they take the guise of very palpable

inspire the student with great caution in his selection among the various societies which invite him to their fellowship on his entrance upon college life. He should, at least, take time to consider, and become acquainted. He should be cautious that he does not commit the keeping of his comfort, his scholarship, his principles, his manners and morals, to associates whose bond of union may be their community of idle habits, vulgar tastes, and conversation; of low scholarship, and loose or irreligious principles; and a common aversion to certain laborious studies and duties prescribed in the college course. The societies themselves ought to be ever on their guard against the dangers and abuses to which, however outweighed by advantages, they are unavoidably exposed; to maintain a spirit of generous, honorable, not of petty, suspicious rivalry, toward their confraternities. They should watch over the conduct of their members with brotherly kindness and solicitude, and seek to promote in them scholarly, gentlemanly, and manly habits and aspirations. It should ever be a first principle with them to prosecute their laudable objects in strict subordination to their higher duties as members of a public institution, and in a frank and ingenuous, and honorable spirit toward its administration and government. Even those slight infractions of law and order which may be deemed venial in an inexperienced individual, ought to be esteemed disgraceful in a society of intelligent young gentlemen, which is presumed to be animated and guided by the combined discretion, and honor, and conscience of all its members. Associations of students, judiciously conducted in accordance with the principles here suggested — devoting themselves, not to trivial, but to significant, earnest, manly discussions and inquiries; always kept in harmony with the higher duties and objects of college life; and, I will add, never allowed to interfere with due attention to the public societies, or to introduce into them any of the petty rivalries of the minor fraternities — may become very useful aids to intellectual culture.

absurdities when exposed in their true point of view, they very often present themselves upon the theatre of practical education as real, insuperable obstacles in the way of all improvement. They often render attendance on college terms and college exercises nearly useless to the pupil, and the teacher's office a laborious, vexatious nullity. All good influences are lost upon such purposeless, wayward, obstinate minds. The accidents to which they surrender the conduct of their intellect and their lives, may, indeed, by rare good fortune, impress upon them some form of intelligence and virtue. Some higher, purer current of the fickle winds to which they commit their course, may chance to harden into habits not wholly detestable, some of the transient phases exhibited in the ever-varying phenomena of their mental progress. Still it would be idle to expect satisfactory results from causes so inadequate, and methods so utterly unsound. Success will be the rare exception—failure the rule. I repeat the opinion already expressed, that here is to be found the source of the manifold grievous disappointments which so often fall to the lot of so-called educated men. There is no reason, in the nature of things, why one third of college-bred young men should prove unfit for the professions for which liberal education is designed to prepare them, while nineteen in twenty of all who are apprenticed to mechanics and artisans turn out complete workmen. We do not demand that all educated men shall prove to be geniuses, or shall attain to the highest professional distinction. All, however, not essentially deficient in ordinary mental endowments, are capable of gaining the mental discipline which it is the business of schools and colleges to impart, and which is requisite in the functions to the fulfillment of which society calls its educated men. The thing most requisite to success in these vocations is not brilliant talent, but the due preparation and use of those average capacities which God bestows impartially upon the race. These can only be secured by diligent,

persevering study, pursued upon a plan and upon principle; and it is because so large a class of students, so-called, have neither principle nor plan, that so many of them fall out by the way, and so many others, who manage to pass through college, are destined to a life of mortification and disappointment.

II. I pass on to another remark. Since established principles of action are so essential to success, *we ought to use great caution in the adoption of our principles*, for all are not equally good.

It must be admitted that any effective principle of action, not absolutely vicious, is better than none. Action upon low and adulterated motives is preferable to the intellectual stagnation which results from a want of strong impulses, and earnest, stable purpose. It is better to be driven furiously over rocks and shoals by Borean gales, than to reel and swelter, and take the plague in the calms of the torrid zone. Still, it is a matter of great moment to commence and prosecute our plans of life on an elevating and genial theory, for in it both moral and mental character are deeply involved.

Many young men choose a literary and professional career in preference to more active and laborious pursuits, from a deliberate comparison of the advantages which each is supposed to offer. They resolve to escape from the plow and the work-shop, because they are disgusted with mere manual labor, and fancy that they feel within them the presence of mental aptitudes, which, with due culture, may raise them to ease or affluence. It can not be denied that such persons have chosen for themselves a principle of action of great potency, which may stimulate to persevering industry, and even high enterprise. It is a motive of sufficient efficiency to insure stability of purpose and of action, and may, with great probability, lead on to thorough scholarship and professional eminence. It even offers guarantees for correct morals, as well as for mental improvement; for they who are earnest-

ly engaged in serious occupations, have seldom leisure or inclination for vice and dissipation. Self-interest, however, though a highly efficient, and, in the absence of better, a very useful motive, can not be regarded a worthy principle of action for an intelligent moral being. It is not good, in the long run, either for the intellect or the heart. In its higher developments it is philosophically incompatible with the active existence of several of the most valuable sentiments and virtues that enrich and adorn the human character. It can not, for instance, coexist with magnanimity, or benevolence, or generosity, or public spirit. When fairly enthroned as the rule of life, it gradually, but inevitably, loses all kind consideration for the welfare of others, or for any interest that can not be made subservient to individual aggrandizement; and then it is that we clearly perceive its malignant character. Now this is the point to which it perpetually tends; and that must be pronounced a vicious principle of action which, however useful in special circumstances, becomes intolerable the moment it obtains a full development. Our motives of action, in order to achieve the utmost for character, should be such as gain new force and momentum with our progress in wisdom and virtue; but the motive in question just then grows into a manifest, monstrous evil, fatal alike to virtue, and piety, and happiness.

Its influence upon the intellectual character is scarcely less disastrous than upon the moral. The mind which was well disciplined under the impulses of a principle of so much energy, and so sagacious, soon finds itself shut in from all enlargement by a system, of which self, and not man, nor the universe, nor God, is the centre. The heart becomes hard, and the conscience seared, in their perpetual conflicts with the claims of sympathy and charity; and this is equivalent to affirming that all the fountains of genial sentiment are congealed into ice, or indurated into stone. Insensibility to the interests of others is confessedly fatal to all true, per-

suasive eloquence. As the selfish man, sooner or later, becomes an object of indifference or detestation to the world, he can never secure the reputation and the influence needful to move or control other minds. He can no more be a poet than an orator, for he does not love or reverence nature, or man, or God. Nor do I see how he can possibly be a philosopher; how he can attain to the love of truth, except for the gain it may bring him; how he can have a heart to appreciate great discoveries in the earth or the heavens, in any higher spirit than that which rejoices in the acquisition of the precious gem accidentally brought to light in geological researches, or in the glitter and costliness of the instruments with which science prosecutes its inquiries.

It would, perhaps, be unjust to liberally educated men, and yet more to the youthful student, to intimate that selfish motives operate upon them with peculiar force. He has probably surrendered himself to the dominion of more honorable sentiments: he has chosen ambition as his guiding star, and spends the midnight oil amid visions of future renown. I believe that ambition does operate much more frequently and powerfully upon intelligent young men than self-interest; and I gladly admit that it is a far more elevated and honorable principle of action. It emancipates the aspiring mind from a degrading bondage to those material interests which turn away its vision from all things genial and ennobling, and concentrate upon self the expansive sympathies that were meant for mankind. By presenting reputation and influence as the most desirable objects of pursuit, it prescribes the cultivation of such virtues and accomplishments as render a man agreeable to his fellows, and so far provides for the interest and happiness of the species. Scope is thus given for some exercise of the charities of our nature, and for some degree of the virtues of patriotism and public spirit; an advantage which raises ambition immeasurably above mere gross selfishness as a motive for mental culture. That rule

of life, however, is essentially defective and faulty which proposes public favor and applause as a motive for the acquisition of knowledge or the cultivation of virtue. They who follow it seldom become either wise or virtuous; for they will soon discover that superficial attainments, and the semblances of virtue, are more easy, and not less sure passports to popularity, than the realities of which they are the cheap substitutes and gaudy counterfeits. Knowledge and virtue come to be regarded only as means, less valuable and less desirable than the ends they are used to promote; and they will be abandoned without scruple for other expedients found to be of equal or greater efficacy. Thus degraded to the level of mere instruments, they lose their moral character, and, with it, their reflex power over the mind and the heart. It is thus that ambition, which, at the outset, frequently exerts a powerful and conservative influence upon the student, becomes, after no great length of time, a thoroughly misleading element, hostile alike to intellectual and moral advancement. This is its inherent vice, which must operate with greater or less force, even in the study, and throughout the forming period of life. In the turmoil of riper years, and amid the temptations of a public career, its sway often becomes absolute, and not many are found able to resist its deteriorating influences. Indeed, ambition finds little indulgence, even in the judgment of the world. We too incautiously, perhaps, laud an ambitious student; but to apply this epithet to a man of mature years, to a statesman, or an aspirant for office, is equivalent to pronouncing him unworthy of public confidence. Ambition is like self-interest in this, that it ministers useful impulses in the preparatory stages of life, and in the absence of strong temptations; but it eventually undermines the character, and seduces both the intellect and the heart. When once the ambitious scholar has become an ambitious politician, there is commonly an end to all mental and moral improvement. Tact and demagogism answer

his new aims far better than divine philosophy ; and he has entered a region of temptation too strong for ordinary virtue. Party arrangements and obligations are not long in weaving their meshes for the conscience, which soon learns submission to the code of morality that prefers the popular and the politic to the true and the right. A thousand sad histories, fulfilled and fulfilling among us, will tell, without more argument, by what sure, though it may be slow, gradations the ingenuous, studious youth of twenty-one is led on by this *ignis fatuus* to be, at forty, an unprincipled, time-serving demagogue, without principle, reputation, or honorable aspirations. Let every young man beware of surrendering himself to the leading of unchastened ambition. Let him shun, as the gates of death, the arena of partisan strife and preferment. Let him patiently seek, in some honest calling, independence of all parties and offices. It may be that intelligence and virtue will be wanted some day on the political stage, and he may then ascend it with clean hands and a good conscience, and with the full advantage of all the wisdom and reputation with which he has fortified his character in the innocence of private life.

There is still another motive to literary activity, liable to none of the objections here referred to, which deserves more attention than it has yet received in our places of education. Could we hope to find a considerable number of youths so happily constituted that the love of learning would prove a sufficient stimulus to diligent, persevering application, we should have discovered an incentive to action which the most scrupulous morality could not hesitate to approve. It is a delightful thought, that of an ingenuous young man led on through the schools, and through a studious life, by the strong attractions of science, irrespective of any interested objects or of any reward, but such as reveal themselves to the understanding and the heart, in the discovery of those great laws which the inscrutable wisdom of God has impressed upon

His creation. It is not conceivable that such a principle should interfere with the highest moral development, or that it should fail in leading to the most desirable mental culture. Indeed, it approaches both in purity and efficiency the Christian motive; and but for the too narrow field of its operations, we might be content to leave under its sole guidance all who will not be induced to learn the true philosophy of education from the great Teacher.

III. In attempting to show that *the religion of Christ* furnishes the student with the only safe and adequate motive to intellectual effort, I shall take it for granted that, so far as moral character is concerned, the truth of this proposition is conceded by all who hear me. Enlightened infidels do not hesitate to acknowledge the claims of the Gospel as the highest, purest source of morals; and none but rank, bitter enemies nowadays call this claim in question. In addressing myself to Christian young men, who cheerfully recognize the excellence of Christianity, even while they may live in neglect of many of its precepts and privileges, I may safely presume that they acknowledge the Bible as the only sufficient standard of moral virtue, and, therefore, the only safe guide in the formation of moral character. That the Gospel also furnishes the only safe and sufficient motive and guide to intellectual culture, I shall now proceed to demonstrate. And here I shall claim nothing for religion on strictly religious and theological grounds. I shall only refer to it as a system of truth and duty, exerting, and entitled to exert, a strong and permanent influence upon human conduct and character, from its natural and philosophical, no less than from its moral relations to men. How, then, does Christianity bear upon the question of intellectual education, and minister incentives and aids to high mental improvement?

1. *Its great law of* RESPONSIBILITY *furnishes a motive of great and ever-living efficacy.*

Were it possible to lift up the vail which conceals from

observation the secret springs of human action, it would be discovered that a deep conviction of accountability to God is the most pervading and powerful of these occult agencies. In the irreligious, this principle chiefly operates in the restraints which it imposes upon their bad dispositions; and to it we must chiefly refer the wide difference between the actual conduct and character of men, and that profounder depravity and overflowing profligacy which would prevail in the absence of all sense of moral and religious obligation. It is, however, upon pious minds that this principle operates with its fullest force. In them every act and enterprise is subordinated to this universal law. "Lord, what wilt thou have me to do?" is the burden of every prayer. They "labor to be approved unto God;" and they are only satisfied with their own performances in proportion as all things have been done with a "single eye." They must "eat and drink to the glory of God." His claims to homage extend to every "word" and "act;" and they charge themselves to remember that they are to give account for all "the deeds done in the body." Such a conviction of responsibility, in proportion as it is honestly entertained and obeyed, becomes the great law of life, and impresses with its potency, and tinges with its hues, every spring of action and every phase of character.

It will be admitted, I am sure, that this great Christian motive presses upon none with more urgency, or with an authority more imperative and sacred, than upon the young man led by his own inclinations, and allowed by providential circumstances, to devote his early years to mental culture. He is engaged in elevating and purifying that part of his nature which constitutes him a man and a child of eternity—for which God manifests his care in all the arrangements of his grace, and for which Christ died on the cross. He is engaged in fitting for high uses the instrument by which alone he can honor God or enjoy Him, or promote the happiness of his fellow-creatures. If there is done on this earth a

work of some importance and dignity, the culture of the immortal mind is such a work. To perform this work well, to make the most of these priceless opportunities, is obviously a sacred duty. The student occupies a high and holy trust. By diligence and fidelity in his work, he augments forever his own powers of happiness and usefulness. He augments the means of happiness intrusted to him for human society. He augments his own capacity for knowing, enjoying, and honoring God. Shall it be thought a slight offense to prove false to such obligations? Shall the man who perverts influence, or squanders wealth, or violates a public trust, be deemed culpable, and is he innocent who robs himself, and society, and God, of talents put in his hands, not to be buried or wasted, but to be improved to the utmost? Surely, if God will judge the world in righteousness, and, with a rigorous impartiality, demand his own, with usury, from every delinquent, the inquisition will press hard upon those who are accused of wasting the most precious of their Lord's goods—the immortal mind, made to appreciate his character and promote his glory. Upon every student rests this fearful responsibility; and every Christian student will recognize and respect it with a degree of solemn earnestness proportioned to his intelligence and piety. He will feel that "he is not his own"—that his talents and opportunities are only his to improve and employ conscientiously, and to account for in the last day. Under such convictions, he can neither idle nor trifle. He will find in them a sleepless, faithful monitor, to rebuke away indolence and apathy; to whisper hope and heroism into his fainting spirit; to prescribe temperance in all things; to endow his hours with such a sanctity that it were sacrilege to waste them; to give law to his resting, his rising, and his recreation; to invoke his profounder respect for statutes and usages established for the maintenance of needful order, and for the protection against all intrusion of time consecrated to study. Such is the *natural* influence, and the

actual, so far as conscience has fair play, which religion exerts over intellectual improvement. I grieve to admit that not a few *nominally* Christian students are neither industrious nor law-abiding, though idle and disorderly are epithets as incongruous to their holy profession as profane and intemperate. It is also saddening to the heart to observe the course of too many Christian young men, after they have passed the earlier stages of literary preparation. They cease to be students as soon as they are fairly launched upon the voyage of life. They are at the zenith of their intellectual greatness at thirty or thirty-five. A modicum of professional lore, a poor pittance of theology, a petty curriculum of pulpit preparation, is all they ever add to the measure of attainment with which they enter upon active life. Progress from henceforth there is none, except in the wrong direction. The starved intellect dwindles for want of fresh supplies of its natural aliment; imagination falters and grows dim, disgusted with its own worn-out imagery; discourse becomes flat and unprofitable, without freshness or point; and at fifty you have a man physically strong, but intellectually exhausted, incapable of doing any thing pleasant or profitable to God or man. Every such sad example implies gross recreancy to Christian obligations. Those who keep the commandment, "add to their virtue knowledge;" they "grow in grace and in the knowledge of Christ;" and their intellectual pathway shines brighter and brighter unto the perfect day.*

* The limits of a single discourse would only allow a passing allusion to the subject of this paragraph, though its intrinsic importance might well claim a far more extended consideration. The evil referred to is the besetting sin of educated men in the United States, which, so far as I have enjoyed opportunities of observation, gives them a bad distinction in comparison with those of other countries. With regard to the great body of our graduates, it may be affirmed, without qualification, that they make no advancement in classical and scientific knowledge after leaving college. The two or three years usually devoted to professional studies, carry forward the work of mental discipline with

2. Responsibility to God is the most powerful of all motives to intellectual exertion, and it operates upon every con-

some good effect; but, upon their entrance into active life, three fourths of our scholars bid a final adieu to both literature and science, as if these were only fit for schoolboys, and of no further use for mental culture, for graceful accomplishment, or elegant recreation. We have an increasing, though still a very small class of professionally literary men—authors, editors, philosophers, &c.—who make letters and science their business. We may add to these the professors and teachers in our leading educational establishments, and now and then a clergyman or physician, chiefly of the younger class: the residue of our liberally educated men not only make no advancement in scholastic attainments, but are actually retrograding to a point where a page of Tacitus, or a proposition in Euclid, becomes to them the profoundest of mysteries. Even in professional learning, little progress is usually made beyond the demand of an imperative necessity; and it is only in the hands of a few that medicine, law, or theology becomes a really liberal profession. It seems doubtful whether any decided improvement will very soon be achieved. Growth in civilization, and the keener competition and more minute and better-defined division of labor, which must result from a dense population, and the prevalence of a higher general intelligence, will gradually create and *enforce* a demand for better literary qualifications. Meantime the strong inducements to active business life—the temptations of trade, or speculation, and other methods of money-making—will continue to seduce our educated men to desert or neglect their proper sphere. Above all, the bottomless pit of politics will still swallow up its hecatombs of noble victims. For all this there is really no remedy in our present state of society; and it only remains for our literary institutions to use all diligence in repairing the waste. More than ever is it incumbent upon them to elevate the standard of education, and furnish our rising scholars with the greatest practicable amount of good cultivation, since it is quite certain, with regard to the most of them, that they will cease from all literary improvement as soon as they become their own teachers.

So far as these strictures are applicable to Christian scholars, the evil *ought* to find its cure in their conscientiousness, and their zeal to obtain the highest qualifications for usefulness. To these moral influences are we indebted for a majority of the examples of literary industry and excellence that still exist among us. A considerable number of clergymen, especially, retain their habits of careful study and mental activity to advanced age. It must be confessed, however, that, as a class, they

scientious student with a force proportioned to his intelligence and piety. Religion supplies other influences auxiliary to

are far from guiltless of the shortcomings on which we have ventured to comment.

There is one form of this grievous error to which an interesting class of our graduates are especially exposed, and which merits, on that account, a passing notice. I refer to preachers and candidates for the ministry, of whom our graduating classes annually furnish the Church with an increasing number. A large majority of these become *itinerant* ministers, a peculiarity in their mode of life which is liable to exert a special influence upon intellectual character. The frequent *changes* involved in this system of ministerial labor, though by no means incompatible with the highest intellectual attainments, and confessedly very favorable to a zealous and effective discharge of the most important ministerial duties, offer to those who are willing to fall into such a snare some peculiar temptations to intellectual sloth. The custom of writing sermons, or *skeletons* of sermons, has become much more common than it was among the fathers of the denomination; and all, or nearly all of our ministers preserve in manuscript such ample minutes of the plan, topics, and arguments of their pulpit exhibitions, as may serve for future use. The propriety of such a course is unquestionable; and our objections are only directed against the grievous, ruinous abuses to which it is perverted. After some time spent in the ministry, a studious man finds himself in possession of a good supply of prepared discourses, sufficient, in all probability, to meet the demands of a circuit or station for the one or two years which our plan allows him to spend with the same congregation. By a judicious intermingling of these old sermons with others prepared from week to week, and adapted to the special exigencies of the work, a conscientious, industrious man secures invaluable time, not only for pastoral duties, but for such mental culture and new acquisitions as shall insure a constant growth in wisdom, influence, and usefulness, from youth to old age. To those who know how to improve it, our itinerant ministry offers in this respect a special advantage over a more permanent settlement; and some of our preachers eagerly avail themselves of its facility. Upon not a few promising young men, however, this peculiarity of our system operates not only disadvantageously, but fatally. When their stock of sermons, or *plans*, has accumulated, so far as to answer current demands upon it, they make no more, and cease to be students. There is an end to all improvement, and they stagger on to premature mental decrepitude under the burden of these some four or five hundred stale, antiquated

this, which act upon and through some of the strongest principles of our mental and moral constitution. It is an incur-

sermons. In not a few instances, the victims of this stupendous offense against the human understanding, and the claims of God upon his ministers, reach their climacteric at thirty years of age, after which they neither study nor think, unless we are to dignify as intellectual efforts the half hour devoted, from week to week, to conning over the well-remembered, venerable manuscript. Every one in the least acquainted with the powers and laws of the mind is able to comprehend the stupendous folly of these men. The human intellect gains expansion, and vigor, and acuteness by activity. *It must work*, or dwindle and starve. It must THINK—think habitually, earnestly, consecutively —or it will, ere long, lose its power of thinking. The perusal and reperusal of yellow manuscripts is not study. The recollection and repetition of old sermons is not *thinking*. The mind must do something — must invent something fresh — must work and wrestle with new problems and deep propositions, in order to give hardness and vigor to its own sinews. The hand that wields the hammer, or plies the graving tool, constantly gains strength and skill; but, suspended in a sling, it will not be long in forgetting its cunning. The Hindoo devotee, who has been stationary ever since he learned to stand on one foot, has also lost the power of locomotion.

Our objection is not to the quality of the old sermons. They may be very good, and theoretically very well adapted to the existing wants of the hearer. It is possible they are even better than the preacher may now be able to produce. All this may very likely be true, and yet they may be useless to the people and discreditable to the preacher; while very inferior discourses, fresh from the mint of the soul, and blazing with the fervors of an excited, laboring mind, will awaken profound emotion in the hearer's as well as the preacher's heart. Old sermons are preached with good effect by men who are still in the habit of making new ones, and who keep their intellects thoroughly awake by study and invention. They then receive a new endowment of life and power, a new assimilation to the pious spirit, by passing through such an intense resuscitating medium. Without this fresh, vivifying baptism, these repetitions are, irrespective of their intrinsic quality, the stalest and most unsavory of human performances. They remind us of the desiccated preparations of the botanist, which are quite bereft of all their fragrance, and grace, and charming colors, though one might not be prepared to deny that they still retain a measure of latent medicinal virtue. It may be laid down as a first

able fault of lower motives that they operate unsteadily, and cease, for the most part, to exert any salutary, sufficient au-

principle, that he can not long continue a useful, nor even a popular preacher, who has ceased to be a student. He must himself gradually lose all relish for the dry, irksome work of memory and repetition, to which he dooms himself. However habit or temperament may enable him to preach with apparent warmth and vivacity, his announcements of truth do in fact no longer bear the sanction and endorsement of his own deep, living convictions; for neither reason, nor conscience, nor faith is much concerned in the reproduction. If this sort of work is distasteful to the preacher, it soon becomes loathsome to the hearer, with whom all such exhibitions pass for mere routine or declamation. A clerical brother lately said to me, "I know several preachers in the —— Conference who have not *studied* in ten or twenty years." Such ministers are only less guilty than those who have not *prayed* in ten or twenty years; for it is quite as practicable to be a good preacher of the Gospel without praying as without studying. No minister can maintain a respectable position, and satisfy the wants of an intelligent congregation, who is not a diligent student. No matter if he has a cart-load of prepared sermons, and they as good as ever Paul preached, he must bring out "things new" as well as old, if he would make his ministrations either profitable or acceptable to the people. *At least half* of the sermons called for by the exigences of ministerial labor should be produced by current efforts. To say nothing of doing good to others, the study and preparation of one sermon a week is no more than is requisite for the best nurture of mental and moral life. The greatest boon that could befall many preachers would be the conflagration of their old store of manuscripts. Any thing that should induce or compel them to return to studious habits, were better than the mental inactivity which dooms so many good men to actual inefficiency and superannuation, at a time of life when experience and hoarded wisdom should qualify them for the most extended usefulness, and the most salutary, effective popularity. Self-educated men are not less—it may be they are even more—exposed to this deadly sin than the graduates of our colleges. If the latter often mortify their friends, and bring reproach upon the cause of education by their indolence, and consequent miserable, petty mediocrity, the former, with no less frequency, disappoint the favorable hopes awakened by their early proficiency, and fall back, from a position won by manly efforts, and full alike of honor and of promise, to a grade of performances and aspirations false to all the traditions and anticipations to which such auspicious beginnings had given rise in the Church.

thority, at periods of life when the mind is yet vigorous, and susceptible of large and rapid progress. Self-interest, as we

No subject connected with our itinerant ministry, and with the great interests providentially intrusted to it, is more worthy of deep, solemn consideration than that so imperfectly discussed in this note. That the evil referred to is not rare among us, every observing man knows full well. That it must, to whatever extent it prevails, impair the efficiency, the respectability, and the moral integrity of our ministry, is too painfully obvious to require proof or argument. The Church has need to watch vigilantly against this great delinquency. Our ministers, both in open Conference and in their private intercourse, are wont to exercise over each other a supervision, comprehensive and searching, beyond any thing known among other denominations. Something might possibly be done in this way to mitigate a great, if not a growing evil. But the remedy chiefly to be relied on rests with individual conscience, with our young ministers especially, whose mental habits are not yet formed, or, if formed, not yet perverted. It is for them to determine whether, with the increasing advantages of education, of many and cheap books, and of more leisure for study, our ministry shall *grow* in grace and *knowledge*—whether our revered itinerancy shall continue to show itself adapted to the increasing intelligence and refinement of the age. That this, and much more, is practicable, we do most devoutly believe; but the full success of the great experiment demands a great increase of knowledge and intellectual accomplishments among our clergy. Nothing less will do. Nothing less can sustain us where we are, or prevent decline and deterioration. Ardent, self-sacrificing piety is a qualification always presupposed in a minister of Christ, about which there is no need that any thing should be said in this connection further than to insist upon that particular manifestation of it which leads to thorough, systematic, various, *protracted* study. For this nothing can be taken as a substitute. True, "it is better to save souls than to study." The effect is more excellent than the cause; but it can not exist independent of its cause; and nothing is more idle than the common plea of much preaching, or much pastoral visiting, as an apology for little study, and poor, stale sermons. Preaching, effectual, good preaching, is what the Gospel relies on for success, and this without diligent study is an *impossibility*. Whoever attempts to divorce what God has joined together, will be sufficiently rebuked by an unblessed, uncomfortable, unwelcome ministry. He may be popular, and even useful, in the heyday of youth, when personal advantages—sweet tones, glossy ringlets, flowing sympathies—and still more, good hopes generously cherished

have seen, soon contracts the intellect and hardens the heart —fatal checks upon progress, deadly foes to all excellence. Ambition puts its votaries upon other expedients than literary efforts for the attainment of success. Disappointment, too, and disgust, with which ambition must generally lay its account, impair and often destroy its efficiency, as a motive to intellectual activity, when the career of honorable enterprise has only commenced. Many a gallant spirit, urged on its course by these unchastened impulses, have we seen stranded and motionless amid the sad wreck of high hopes, long ere his sun had reached its meridian. Now it is the special advantage of the Christian motive that it acts with a steady, and even increasing force, to the end of life. No disappointment can chill its energy, for that flows forth upon the soul from inexhaustible perennial sources.

It is also a consideration full of the mightiest impulses, that intellectual growth and amelioration, like moral, are achieved for eternal duration. The labor requisite for acquisition and discipline is lightened and sweetened by the reflection that it is to qualify an immortal spirit the better to perform its functions; more perfectly to understand, and more keenly to enjoy all that God shall reveal or enjoin through the long annals of an endless life. The mind does not die, and he who sends it onward upon its sublime career, enlarged and trained by wholesome discipline, and richly furnished with the knowledge of imperishable truths, "lays up treasure where neither moth nor rust corrupt." Nothing in religion or enlightened philosophy will justify the fear that the high intellectual attributes with which the redeemed soul enters

by the Church, and not yet blasted, plead in his favor; but some higher demands await his maturer years. Gray hairs must come crowned with superior wisdom and piety, if they will conciliate reverence and affection; and he alone who does not despair of remaining always young, is excusable for omitting to provide betimes for the exigencies of a period which will sternly require the fulfillment of all early promises.

heaven, may not find worthy and significant employment there. The pious student, then, may exultingly write down for his motto, "I STUDY FOR ETERNITY;" and in so sublime a sentiment will he find unfailing encouragement to patient industry and persevering labor.

3. In nothing, perhaps, is the great superiority of the Christian, over all other motives, more manifest than in the uniform and powerful co-operation which it secures of the emotional with the intellectual forces of the mind. All work is briskly done when the heart is in it. Eminently true is this of intellectual labor; and from the schoolboy under the usher's rod, to the grave philosopher, those mental tasks which awaken a lively interest, and are performed with satisfaction, are easily and rapidly achieved. Whatever is attempted under the high sanctions of Christian obligation, possesses this advantage in an eminent degree. It is done to please God, and to glorify his name. It affords, therefore, to the pious spirit, an opportunity, ever eagerly embraced, for discharging a debt of gratitude, and offering testimonials of duty and loyalty. The heart at once warms to such an enterprise, and all the powers of the soul gladly co-operate in a work of an import so high. The Christian scholar is thus enabled to be always in earnest. His love and fidelity to God, and his gratitude to Christ, are concerned in the most effective discharge of this important class of duties, and his prayers and sacraments are not felt to be more obligatory upon him than the claims of the study and the lecture-room. He learns to prosecute every science, and fulfill every scholastic engagement, under the supervision of an all-seeing and never-sleeping Eye. How feeble and inconstant are all the motives which selfishness and ambition can furnish, in comparison with those which the love of God, and conscious amenability to Him, are able to awaken in the pious heart! Let no one hastily conclude that this is a merely theoretical view of the subject, of no application to the matter in hand. On the

contrary, it is a view applicable to every Christian scholar, and constitutes the actual motive of his conduct, in so far as he has any claim to the name of Christian. He studies as he would toil in any other sphere—as, called with a higher vocation, he would preach the Gospel, or go upon a mission to the heathen—that he may glorify God in the performance of the duties providentially assigned him. They know little of the deep sentiments and holy aspirations of pious young men in our colleges, who doubt whether they pursue their self-denying career, and struggle with narrow means, and often with feeble health, under the lofty impulses which religion inspires. With very many of them, these, I am sure, constitute the motive and the solace of their toils; and I will not hesitate to avow that the example of such young men, toiling on for a series of years, amid discouragements of many kinds, that they may by-and-by be qualified for usefulness in the Master's vineyard, has often proved most instructive and sustaining to me, and has admonished me to stand patiently and bravely in my lot, albeit ready to faint under the pressure of burdens disproportioned to my strength.

4. A similar augmentation of spiritual forces comes in upon the pious student from another quarter. Benevolence, and an ardent desire to do good to mankind, take the place of the narrow selfishness which, under less favorable conditions, constitutes the chief incentive to exertion. We know to what heights of self-sacrificing effort and virtue, philanthropy has been able to elevate the great benefactors of mankind; through what dangers, and over what obstacles it has borne them onward to their angelic achievements. This ambition to mitigate the woes, and augment the happiness of others, pours all its generous, powerful impulses into the bosom of many a pious student, and becomes the sleepless monitor of his waking, working hours. As the love of God enlists all the energies and stabilities of Christian principle on the side of earnest, persevering industry, love to man awakens and presses

into the same service all the strong sympathies of our humanity. These are confessedly the most powerful of all the agencies that go to influence the conduct or modify the character of men. They minister amazing energy to the mind. They rouse every dormant power into action. They arm the soul with preternatural efficiency. They make the mind inventive, vigilant, and daring. Faith, hope, and charity have each their functions to fulfill in every department of Christian action, and nowhere else more than in the student's career; but the greatest of these is charity—the most animating, the most powerful, the most enduring of all the motives that minister earnestness and encouragement to the Christian student.

5. It will hardly be deemed a diversion from this strain of argument to remark upon the elevating, plastic influence of prosecuting a protracted literary course at the forming period of life, under these lofty, pure, and disinterested motives. You can not imagine any other course so well calculated to form large-minded, generous, upright men. Whoever makes the will of God the rule, and the glory of God, and the welfare of men, the chief objects of his intellectual efforts, through a series of years, subjects his mind, as well as his heart, to a meliorating process of unparalleled efficacy. Nothing base, or degrading, or selfish should be expected to survive such a course of discipline, and it would be difficult to conceive of any virtue fitted to adorn or strengthen the character which should not find in it precisely the conditions most favorable to vigorous, ample development.

It is also material to remark, that such a scholastic career tends powerfully to supply the great desideratum in educated men—the harmony of the mind and the heart, the joint working of strong intellect and strong feeling—upon which all great mental efficiency and all true eloquence depend, and without which the scholar can never hope to wield a great and permanent influence over the most precious inter-

ests of man and society. The arts of the rhetorician, however diligently plied, are all at fault here. Rules for managing the voice, or the eye, or the hands, and other physical auxiliaries to persuasion and oratory, can but kindle a cold, lustreless fire, which shall be as the crackling of thorns; while a well-endowed nature, diligently trained by education, and put in harmony with God and itself by religion, shall be able to pour forth, spontaneously, a tide of persuasive eloquence, whenever invoked by a worthy occasion. This, as is well known, is the perfect ideal held up by the rhetoricians to aspirants after forensic reputation; but it mostly escapes them that it is one of those priceless gifts which can not be won by unsanctified labor, but which, in a very important sense, cometh down from the Father of lights.

6. I will add, that education, prosecuted under the auspices of religion, enjoys a great facility in the freedom of its subjects from the low tastes, bad passions, and vicious habits, which constitute chief obstacles to proficiency in learning. These are utterly incompatible with sincere piety, and can not coexist with it; while any Christian profession, not wholly reckless of reputation and consistency, must avoid the grosser and more degrading forms of immorality. Every degree of religious principle and restraint, therefore, contributes a highly important influence toward the success of educational efforts; while deep and ardent piety, welcomed as the guide in literary pursuits, conducts to degrees of excellence and success unattainable on lower principles.

My inferences from this protracted discussion must be few and brief.

1. Let every young man, especially let every educated young man, pause at the commencement of his career, till he thoroughly comprehends the importance of setting out with a proper theory of life. Let him "arise and shake himself." Let him spurn away from him, for one holy hour, the

blandishments of ease and pleasure. Let him burst from the bondage of all unmanly, unscholarly habits, like a brave, high-toned spirit, resolved to be his own master, and to rule himself well. He should ascend to some lofty mount of vision, some Pisgah, from whose summit the whole land "that remaineth to be possessed" shall be clearly visible to his earnest, honest gaze. Scorning to be hoodwinked and cheated by mere illusions, let him penetrate into the heart and reality of his whole destiny, doing impartial justice to the claims and dignity of the mind as well as the body—of the distant and the future no less than of the near and the present. With eternity and God before his eyes, and some reasonable, decent regard for his own well-being, let him come up to the great choice that, once for all, he must make for himself: "If the Lord be God, follow Him; if Baal, then follow him." Let him remember that the principle which he adopts becomes henceforward a living, molding influence. It will enter and dwell in the depths of his nature—a well of water springing up and overflowing the soul, imparting to it, through the long ages of the future, its own properties and hues. Remember, young man, you are selecting a companion for the voyage of your entire existence, whose manners, habits, and sentiments so close and long an intimacy will make your own. You are determining what meat your soul shall be nurtured upon—what shall be the complexion of your future being. In forming a library, you would have good, and not bad, silly, corrupting books. In choosing a teacher or a place of education, you would avoid a driveler, and require the protection of discipline and good order. Your physician must not be a quack nor a pretender. You are ambitious to give your adhesion to true and approved, not to antiquated and exploded systems of philosophy. In choosing your principles of action, and subjecting your mind to influences which must form its character and control its destiny, you consent to receive into your bosom an agency more potent than books, or

teachers, or schools ; more efficient than the physician's most heroic remedies ; more authoritative than all the sects of philosophers. You are thus called upon to assert the highest privilege, and perform the highest function, of a free, redeemed, heaven-born spirit. Show that you are worthy of the sacred trust which God, in His providence, confers upon you—the office of taking care of yourself.

2. Having deliberately adopted a right principle of action, reverence and obey it. Make it the law of your life, from which no temptation, or interest, or accident shall ever seduce you to swerve. It is an emanation from the Divine Wisdom fallen upon you, as a lamp for your feet. It is the sum and highest expression of all genial philosophies. Come what will—*ruat cœlum*, "though heaven and earth pass away"—resolve that no jot or tittle of this law shall be marred, or dishonored, or shorn of its authority. It shall be your charmed talisman, before which evil spirits will cry out in despair, or be smitten dumb with terror. It shall be your passport to excellence, and reputation, and power, and honest fame, at the presentation of which barred gates will open before you to all choice and precious things. A conscientious, early, and absolute surrender of the life to the guidance of duty, brings into the mind a power far more valuable than would be the acquisition of new faculties ; it quadruples the efficiency of the old. It is better than genius or eloquence, and is often a good substitute for them. It simplifies all the movements of life. It cuts short a thousand struggles with temptation and passion. It is a thread of gold in the hands of inexperienced youth and care-worn manhood, to conduct the willing and obedient through the dark, pathless labyrinth of this world. Ordinary capacity trained and operating under this influence, in the end, outshines and outstrips the best parts without it. Not a class graduates in this, or any other college, which can not furnish living illustrations of this truth. So profound is my conviction on this

point, that I do not hesitate to proclaim it as the true, infallible way to success. Granted a subject for our experiment, not mentally halt, or maimed, or blind, in the possession of merely common faculties, and a liberal education, prosecuted under the auspices of pure, high principles, shall make him every whit a man, fit for any profession or vocation to which society calls her intelligent, cultivated sons.

I must subjoin the additional remark, that nothing begets such utter despair of success in teaching, no matter what the mental capacity, as indifference to moral and conscientious obligations. There is really no hope for a young man who will not listen to the voice of duty. He has fallen a prey to a mortal disease, for which no human skill can provide a remedy. The voice of duty is the voice of God—an inborn, heaven-sent guide. Not to obey it is to revolt against our own constitution; it is as if one should refuse to give heed to the intimations of his senses—his eyes, his ears, or his touch—and will as certainly, and by as dire a philosophical necessity, bring upon him hopeless, irretrievable misfortune. When this mental disease is once established, I could wish never to see its victim enter the doors of a college, or armed with education, to be no ordinary scourge to himself and society. Let such a one be consigned to some narrow sphere of laborious life, where there is least room to encounter temptation or exert influence, and where an urgent demand for strenuous, incessant toil may counteract and subdue more harmful tendencies.

3. I shall conclude with a very simple practical direction. Always be ready to avow your principles of action. Scorn concealment. Put out your true colors to the gaze of men and angels. There is a false prudence, a mock modesty, which inculcates the opposite method. It discourages confession, as savoring of ostentation, and would have us leave the world to infer the existence of virtuous principle from our conduct. In most instances this is but a poltroon's ex-

pedient to avoid responsibility, and save a convenient position for treachery or evasion. It is well and safe to stand committed to the right, that the world may know in advance where you will be found in any day of trial ; and it is a reflection upon a good man's intelligence or integrity to have his opinions and principles forever unsettled or in doubt. Society has a right to know what it may expect from him, and justly suspects him of interested and dishonest aims when he chooses to remain undecided and uncommitted till popular suffrage has announced the safe way. Educated men are the natural sources and guides of popular opinion, and they are bound to stand forth boldly to battle with prejudice and breast the inundation of passion, though at some risk of being swept away by its fury. The principles of the educated, active, influential men, of every community, generally become its public sentiment. This living embodiment and expression of reason, truth, and righteousness, acts upon the multitude with vastly more directness and efficiency than books of morals and religion ; and as it constitutes the most effectual method for the formation and vigorous maintenance of a sound public sentiment, so it is chiefly relied upon for that function. On this account it was that the laws of Athens held that citizen an enemy to the state who remained a neutral in any important crisis or question of general interest. The Redeemer of the world has given to this equitable principle the sanction of religion, and it is only they who *confess* him before men whom he will confess before the angels in heaven.

Let every one who would not become a mere puppet and time-server beware of feeling more solicitude for promotion than he does for his principles. If they are to be put down, it is a misfortune and a snare to rise ; and he should blush, and suspect himself a knave, who is conscious of grudging the sacrifice which it may cost him to be an honest man. No valuable ends, besides those of selfish or profligate ambition

can ever be secured by such dishonorable successes; and any but a weak or unscrupulous man will prefer to bide his time, and wait for more auspicious days, when God, whose attributes ever side with the right, will pluck its drowned honors from the deep, and make the conscientious and the brave sharers in its triumph. Whoever covets promotion while his principles are under the ban, must fall back upon the expedients and resources of party, which is always framed and held together by compromises in which principle is sacrificed to policy. Into this turbid Maelstrom, from which virtue and conscience never come forth without a stain, good but ambitious men, of facile morality and feeble purposes, are ever ready to plunge.

As a good man is ever bound to manifest his principles in full view of the world, so should he, with a yet intenser solicitude, strive to keep them boldly and vividly exposed to his own mind. He should accustom himself to gaze upon them with profound, and even awful respect. His soul should be pervaded by a deep, abiding sense of their importance, their sanctity, and their authority. Both the understanding and the heart need maintain the most intimate and conscious connection with the pure, sacred springs from which they derive their light and inspiration. In the great questions of humanity, morals, and religion, with which these latter days are rife, the Christian scholar should even hesitate to yield himself to the guidance of his most virtuous habits, or to the most deliberate and unsuspected of his by-gone conclusions, or to the conservative traditions which he may have imbibed from his converse with good books and wise men. In matters of slight import and perpetual recurrence, these are sufficient safeguards against erroneous opinion or vicious action, but not in the great struggle for moral and social meliorations in which the educated men of this age are called to engage. He who would command the best resources for this high enterprise, must penetrate deeper than habit, or opinion, or au-

thority. He must live in hourly contact, and conscious, loving communion with the principles of truth, righteousness, and mercy, that are within him. He must draw from the deep sources of all moral and intellectual power, and require of every cause which asks sympathy and co-operation, that it obtain afresh the approval of his reason and his conscience. His heart must beat, his bosom heave, and his eye flash only at the bidding of the great, deep, holy principles which his own strenuous efforts and the grace of God have imbedded in his nature, to minister light to his soul, and vigor to his arm, and fire to his eloquence. In the dogmas of such a philosophy must the philanthropist and the Christian seek for strength. Here is the inexhaustible source of the only species of power of which a good man may be innocently ambitious.

Your thoughts, young gentlemen, have all along outrun my speculations. From the first you anticipated my conclusions. Remote as was our starting-point, abstract and speculative as is our argument, we find ourselves conducted to the true source of wisdom and virtue. Behold in the cross of Christ the only sure guaranty for intellectual excellence and success! Does the student need a lofty, omnipotent, undying motive to sustain him in his long struggle with labor, disappointment, and temptation—with the world's unfriendliness, and his own manifold infirmities? Such a motive he finds in the Gospel, and nowhere else. Are noble sentiments, strong, deep sympathies, and pure, powerful feelings, indispensable agents in the highest intellectual performances? They are supplied in the principles and experiences of that religion which inculcates, as the sum of all righteousness, perfect devotion and perfect benevolence—that "we love the Lord our God with all the heart, and our neighbor as ourselves." Are the tastes to be elevated, the appetites subdued, and the passions controlled, in order to secure to the mind's operations freedom from all impediments and dis-

tracting influences? This miracle, too, the Gospel can accomplish. It is profitable for all things. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," are its legitimate fruits. "They that are Christ's, have crucified the flesh, with the affections and lusts." They are endowed with "whatsoever things are honest, and lovely, and of good report."

I have brought you to the cross, my friends, and I leave you there. O be content to receive your illumination from this, the great central light of the universe! Hence—if you will cultivate the loftiest ambition, and secure the best attainments—hence draw your inspiration. Hither come for power and for joy; hither bring all your honors and successes, and consecrate them "to Him who hath loved us, and washed us from our sins in his own blood." Write the name of Christ upon your banner; exalt the cross high above all idols: "*In hoc signo vinces.*" Be

> "Siloa's brook, that flow'd
> Fast by the oracles of God,"

your Castalia.

To such good auspices it is my privilege once more affectionately to commend you; and may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you, now and ever. Amen.

IV.

EARLY PIETY THE BASIS OF ELEVATED CHARACTER.

A DISCOURSE TO THE GRADUATING CLASS OF THE WESLEYAN UNIVERSITY. 1849.

I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.—1 JOHN, ii., 14.

THE Gospel demands of every human being an unreserved consecration of body and soul, with all their energies and capabilities, throughout the entire period of his probation. In thus claiming for God *all* the services which a mortal man, aided by Divine grace, can render, it puts forth a claim upon any peculiar powers, endowments, or faculties with which he may be providentially endowed or intrusted. In asserting its rightful dominion over our entire earthly career, it proclaims the Divine right to reign with an undivided and unrivaled authority over each period of life. Every talent is confided to us under the tacit condition that it shall be used and improved in accordance with the will and design of the great Giver. Days, and months, and years are added to our existence here below, because they supply us with more opportunities and advantages for working out our own salvation, and promoting the well-being of others; for building up the kingdom of Christ, and making manifest the glory of God. For the attainment of these high ends, much reliance is placed upon human exertion, and the physical and intellectual resources of every age and station are tasked to the uttermost. Even the morning of existence, and the childhood of religious life, are pressed into this great enterprise.

"I write unto you, little children, because your sins are forgiven you for His name's sake." The glow, and out-bursting, joyous gratitude of the new-born soul—the fervors of his "first love"—the fresh lustre of his "beautiful garments," become potent agencies for good, and no more pleasant incense than his ever rises up to Heaven.

The mature piety and deep acquaintance with Divine things, which are the result of long experience and habitual communion with God, also have their special vocation under the Gospel economy. "I write unto you, fathers, because ye have known Him that is from the beginning." These "old disciples" constitute the link of connection between the existing Christian Church and the Church of history, as well as between the Church militant and the Church triumphant. They are the channels through which the tide of spiritual life has flowed down upon us from the ages of the past. They are the depositaries of reverend traditions, and the conservators and models of orthodoxy in opinion and purity of life. Without being conscious of exercising so high a function, they have made the Church what it is. Our Christianity, with all its excellences as well as its imperfections, has been derived from theirs. It has, no doubt, undergone some modifications. It has, in some respects, deteriorated in our hands. In others, it has grown better; but, as a whole, it is a natural and fair derivation from the waning Christian age, to which a new and vigorous religious generation are rapidly succeeding. We sometimes unconsciously look upon the company of venerable disciples who move in the van of our heavenward march, as having really, and to all important ends, accomplished their warfare and won the victory. Should all others forsake the Savior, they, we feel quite sure, will never participate in the crime; for they have lived unto God till religion has, through grace, become a sort of second nature, in which all their habits, and sentiments, and aspirations, and joys have their source and support. To turn them

away from God and the heavenly inheritance must require some great moral convulsion. It would be like the annulment of the law of gravitation—like thrusting a rolling planet from its appointed orb. We do not subscribe to the inamissibility of grace, and the inevitable salvation of all souls once regenerated, and yet we firmly believe that these fathers and mothers in Israel will never fall. They will abide in the old paths, whoever turns back. They remember the days of old. They "know Him that is from the beginning." So long, at least, as *they* live, there will be true witnesses. Their trumpet shall give a certain sound. They are living epistles of Christ, which shall continue to be read of all men. So long as they constitute a part of the life of the Church, the Church can not lose its vitality. While their presence and prayers among us will certainly conciliate the Divine favor, and perpetuate a holy seed, they reprove our backslidings, and warn us of dangers, and recall to us the landmarks of truth, and experience, and duty.

Let us thank God for so bright a manifestation of His grace in the fathers, who still bless and guide us by their counsels, and in the yet larger company of mature, established Christians, who still bear the burden and heat of the day. We may yet rejoice in their light for a season, and there will be days of mourning when these luminaries, so long our guides and exemplars, shall one after another be exalted to shed their radiance upon brighter, holier regions. It will, however, readily occur to the thoughtful hearer, that the high qualities, in virtue of which aged, mature Christians fulfill for the Church offices so conservative and salutary, are partially or wholly incompatible with the performance of other functions connected no less intimately with the spread and efficacy of the Gospel. Conservatism, which spontaneously clings to the past, is less favorable to progress. Zeal for traditional or hereditary opinions or usages is often indiscriminate, and is prone to resist not rash innovations and per-

nicious novelties alone, but needful improvements. It is no slight calamity that befalls religion and human society when venerable truths and ancient institutions are guarded with a morbid jealousy, which rejects new discoveries and salutary changes. The Church, under such unpropitious circumstances, is in danger of losing its power and vitality, and of wasting its energies in idle contests for dogmas and forms, which, however true or scriptural, are no longer of any special significance or utility, now that their life and spirit have departed from them. And here we have occasion to adore the infinite wisdom of the great Head of the Church, in employing for its edification such a variety of gifts and agencies. Under His wonderful economy, men of all ranks and capacities co-operate harmoniously for the production of a common result, each fulfilling his own special and appropriate function, and, at the same time, supplying some deficiency, or checking some exaggerated action of his fellow-laborer. The rich and the poor have assigned to them their spheres, and they contribute not alike, but equally, it may be, to the general weal. The faith, and prayers, and spotless example of an illiterate or obscure man, may promote as successfully the great designs of Christianity as the counsels of the sage or the eloquence of the learned. Thus it is that "the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

For the satisfaction of wants and liabilities which find no adequate provision in the fixed ideas and unyielding habits of veteran piety, the Gospel makes its appeal to the special endowments and adaptations of the young. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." In the economy of Divine Providence, youth is endowed with peculiar attributes, on which the success of all

great moral and social interests and enterprises is made dependent.

This responsibility for the well-being of the race, which accrues to the young in virtue of their providential endowments, is devolved upon them by an inevitable destiny. They are the predestined successors of all who now wield moral influence, and all who occupy positions of authority and power. They are moving incessantly onward toward this great inheritance, and the flight of years makes haste to bring them into contact with burdens and responsibilities which they can not elude or devolve upon others. Those who are now young *must* govern mankind. They *must* become the teachers of the race. They must become the world's law-givers, and its dispensers of justice. They must manage its material interests — must plan and prosecute its improvements and meliorations—must conduct its wars and negotiations — must meet the unseen exigencies of the great future. God has provided no other teachers for that coming generation, which, in its turn, is destined to occupy this great field of action and probation, and to transmit to a still later posterity its character—its virtues, and vices, and achievements. Were we able to divest this great law of human existence of its inefficiency as a hackneyed truism, and clothe it in the freshness and potency of a newly-discovered truth, we should need no other argument to impress upon the young the duty of diligence and faithfulness in their high vocation; for the young, though often rash and reckless of the future, are neither selfish nor malevolent. They would not trust themselves upon the inheritance in reserve for them without qualifications to preserve and improve it. They would not bring back upon the world the ignorance of the Dark Ages, nor reproduce upon the face of civilized society the horrible scenes of the Reign of Terror. They would not tarnish the lustre of our national character by deeds of cowardice, treachery, or dishonor. They would not give to the country a race of

incompetent or profligate statesmen. They would recoil from the thought of occupying the pulpits of this Christian land, the strongholds of its morality and stern virtues, without the requisite qualifications of intelligence and piety. They would not dwarf and taint the public mind with a feeble, polluted literature, nor degrade the schools and liberal professions to which this great republic looks for the men of the future—its orators, its teachers, the guides of its youth, and the leaders of its senates. And yet nothing is more certain than that these great interests, one and all, look to the present generation of young men as their sole hope and resource. Nothing is less a matter of doubt than that these potent agencies, on which the well-being of a great nation depends, must speedily come under the direction of the young men who are now forming their character, moral and intellectual, in our schools and colleges—many of them wholly unconcerned about that future in which they have so deep a stake, and for which they will be held to a responsibility so fearful.

We should place before the youth of this land only a very humble standard of duty and ambition in urging them to such attainments as will merely enable them to maintain these institutions, and social and moral enterprises, in their present state of efficiency and usefulness. To do less than this would plainly be nothing less than treason against our country and common humanity. It cost our fathers infinite toil, and sacrifices, and precious blood, to raise this country to its present position, and to form such a heritage of light, and liberty, and glory as they are ready to bequeath to their sons; and that young man must be dead to all high aspirations who does not burn with shame at the thought of transmitting it to posterity enfeebled or dilapidated. One or two such recreant generations would plunge this free and glorious land into the darkness and wretchedness of its primitive barbarism, and make themselves the reproach of noble ancestors, and the scorn and by-word of history.

But the rising generation can not even escape this foul dishonor of wasting its inheritance, and betraying the sacred interests intrusted to it for the benefit of posterity, without high attainments in knowledge and virtue. Our forefathers were a brave, intellectual, noble race; and they who now sway the destinies of this country are educated, vigorous, laborious, enterprising men. The land is no doubt cursed with hordes of demagogues and pretenders, and its honors are too often bestowed upon the unworthy and incompetent. Still, the great body of our legislators, public officers, and professional men, are not deficient either in literary attainments or intellectual vigor. There is a Vulcanic energy at work in our enterprises of science, and fabrication, and internal improvement. A mighty intellectual machinery is concerned in bringing forth the products of our vast literature, periodical and permanent. Many thousands of fine minds, and well cultivated, are laboring incessantly and intensely in our pulpits and schools of learning, to promote the moral and mental illumination of the people of this great country. We must not undervalue the past, nor complain unjustly of the deficiencies of the present time. Our country has been made what it is, and is kept up to its actual high moral and social position, by the strenuous exertions of immense capacities and honorable virtues. It will be no easy task for our young men to outstrip their predecessors. It will even be well for them if they shall be prepared to act the part which awaits them without provoking unfavorable comparisons—if they shall acquit themselves as well in the sight of their country, of history, and of God.

Something more than this, however, will justly be expected of them. It is the glory of the men of the present generation that they have improved upon all past ages, and greatly enriched and beautified the inheritance which their fathers bequeathed them. It will be the undying reproach of their successors if this full tide of improvement shall be stayed

upon their accession to the high places of power and responsibility. They will enter upon their career with peculiar advantages. The accumulations of past ages will be their resources for new enterprises. The light of rich and varied experiments shines full upon their pathway, and the wonderful discoveries of the last half century constitute the vantage-ground from which they are allowed to commence their new career. If, with facilities so many and so great, unknown to their predecessors, they shall do no more than maintain the actual *status* of the intelligence, and happiness, and virtue of the community, they are destined to act but an inglorious part. They ought to contribute to the welfare of society such measures of new light, and vivacity, and momentum as will quicken and multiply the energies of every meliorating enterprise. This is their proper function and vocation, for which they should diligently equip themselves, as champions whose eyes are already fixed upon the arena of the coming conflict.

The actual state of education, morals, and happiness in a community may be regarded as the true expression of the power of the moral and intellectual forces engaged for its improvement. The efficiency and usefulness of a Church, for instance, are precisely what the zeal, purity, and intelligence of its members make it. We may conclude, therefore, that the Christian enterprises of the present time must remain stationary, without some new accession of moral resources. If the rising generation shall come forward with only the same degrees of piety and intelligence that belong to their fathers, then the utmost that can be expected is, that the cause of religion and humanity shall not retrograde. Progress, under the circumstances supposed, is wholly out of the question. The Church is now barely able to hold its ground against the opposing forces of sin and error, or to advance with a tardy step to future triumphs; and if it is to be recruited and re-enforced by such members and ministers only

as already wield its destinies, it must remain in essentially the same condition, while the accession of even a few persons of deeper piety, and stronger faith, and larger views, might sweep away the obstacles that retard its progress, and open a career of unexampled successes A single individual of enlarged conceptions of duty, and burning zeal for Christ, is sometimes able to communicate new spirit to a whole Church, which has, for years, scarcely given a sign of vitality. It had just enough of moral power to maintain a bare existence, and resist the pressure from without; and now the additional impetus given by one true man of God puts every thing in motion, and triumphs over obstacles. What victories, then, might we not anticipate, what enlargement for Zion, could the whole host of our young men be induced to gird themselves with strength, and enter upon the whitening field to which they are called with something like the spirit of primitive Christianity? It would be as a new life from the dead. It would be as the birth of a new dispensation. They who are ready to perish would revive again, and all the islands of the sea would rejoice.

Manifestly it is such a revival of heavenly charity, and wisdom, and apostolic zeal, that is imperatively demanded by the present condition of our social and Christian enterprises. The passing era will ever be recognized in history as an age of noble conceptions and of great moral convictions. It has planned, and begun to execute, God-like enterprises, but it evidently lacks the sinews needful for their successful accomplishment. It reels under the burdens it has assumed. The existing race of Christians has propagated sublime ideas, which it is appointed for their successors to realize in sublime achievements. This is in accordance with a great law. An age of discovery leads in an age of performance. First comes the science, and then its applications to life. The Church is well furnished with grand ideas. It has on its hands comprehensive evangelizing schemes, whose

successful accomplishment will usher in the millennium. What she now wants is agents to execute them. She wants an army of young men, large-minded and large-hearted, and deeply baptized into the Savior's spirit. This is the great want, to which all others are subordinate. Let it be supplied, and all other obstacles will vanish away. The cause of Christ and humanity calls for men—needs men—cultivated, sanctified, self-sacrificing, brave men, and it really wants nothing else to the completeness of its triumphs. Material resources, with which the Church overflows, only wait for the bidding of lips touched with holy fire to call them forth for the sacrifice. And now what Christian young man will endure the thought, that all these goodly enterprises for the improvement and salvation of the race shall fail or languish for want of worthy champions?

The Church has just now started forth from the ignominious repose of centuries, and trembles to recognize itself as charged by Christ with the evangelization of the world. Shall this work, so nobly begun, fail or languish for want of laborers? Is it tolerable to think of, that the triumph of Christ shall be postponed, and the deadly curse of sin continue to blight the hopes of three fourths of the human race, because we love our ease and our money, and because our young men have shallow piety and huge ambition? We have discovered that the general diffusion of a more thorough and effective education is absolutely indispensable for a self-governing people, and that whatever else our republic has or lacks, the preservation of freedom and happiness without this great reform is an impossibility. The work is already begun, and the means for its extension and completion are at least partially provided. Will our young men accept of this holy trust at the hands of their fathers? Are they ready to offer themselves for a service equally commended to their favor by religion and by patriotism? Good men, who are yet alive, were the first to know and proclaim that the exhilar-

ating bowl, which fashion had long made indispensable in the high places of society, and appetite had made the tyrant and the scourge of common life—which was fondly kissed by ruby lips, and inspired the eloquence of grave ecclesiastics, is an accursed, poisoned chalice, which has drugged our people with disease, and vice, and damning guilt. This fearful truth had nearly succeeded in penetrating the heart of our population, and making its lodgment in the public conscience, when, through the weariness of some of its advocates, and the indiscretions of others, the apathy of the Church, and the sleepless efforts of interested dealers, their deluded victims, and demagogue abettors, a paralyzing reaction has befallen the great enterprise, and the polluting cup is again brought forth from its hiding-place—again sparkles at the feast, and maddens the joyous circle of our youth. Are our educated young men prepared to preach up another crusade, and march in the van of another holy war against this worse than the false prophet? Our own favored land, and the entire Christian world, unquestionably labor under great and grievous social evils. Our intense and highly artificial civilization does, in some of its modes and operations, press with dreadful and almost exterminating severity upon the happiness, the hopes, and the virtues of large classes of the people. Ignorant quacks, and interested pretenders and demagogues, are every where prescribing absurd and pernicious remedies for this inveterate disease. Religion and education possess the true panacea, and they would enlist an army of valiant, wise philanthropists in an enterprise which must fail in ordinary hands. Are our young men ready for this good work also? Will this call to holy duties be able to make itself heard amid the incitements to selfishness and ambition which throng the avenues to professional and public life.

For the satisfaction of these, and other moral and social wants, which press so heavily upon our country and the human race, intelligent, pious young men are at this moment

the only adequate resource. Others, who have a heart for such work, are already occupied, and their energies are already fully tasked in maintaining these great moral enterprises in their actual state of advancement. They look to the young for the succor without which reaction and ignominious retrogression will be unavoidable. They boldly confront the foe and keep him at bay, while, with every muscle strained, they beckon to their sons to "come and help them."

Young men alone can be fully adapted to the special exigencies of their own times. Those who have been long engaged in any department of action acquire habits favorable to success in their particular pursuit, which often become disqualifications under a change of circumstances or for new enterprises. The middle-aged pastor will generally be found essentially unfit for the new duties and ideas of missionary life. He can not learn strange languages, and inure himself to new climates and modes of life. The young man, on the contrary, has nothing to unlearn. He is pliable and plastic, ready to be molded into any form of physical and mental activity which the exigencies of the times may demand. When the French Revolution had brought on a crisis in human affairs unknown in the world's previous history, old statesmen and old generals were found universally unfit for the new exigency, and supreme power, civil and military, passed, as if in obedience to some hidden law, to the vigorous hands of Napoleon, and Pitt, and Talleyrand, and Wellington, all young men, who took their character from the crisis, and in their turn impressed it upon the times. Several of our great benevolent enterprises, which are rapidly extending their influences to the remotest nations of the earth, were projected by young men, while they were still under-graduates; and Mills, and Judson, and Newell passed immediately from the schools into the distant lands where they laid the foundations of Christian empires. Young men have usually been Heaven's chosen depositaries of new and great ideas, and its cho

sen instruments for effecting beneficent revolutions. They soonest hear, and most deeply feel, the appeals of suffering humanity, and their character most readily conforms itself to the hue and pressure of their era.

For prudent counsels and the conduct of grave negotiations, for the conservation of holy truths and time-honored institutions, for the safe management of the great trusts and established interests of human society, we are to look to the serene, unimpassioned wisdom of more advanced life ; but new and difficult enterprises, and daring moral adventures that are without precedent in the memory of the aged, must, for the most part, expect to enlist their champions from the ranks of buoyant, unhackneyed youth. This is eminently the period of mental and bodily vigor and power. The warm blood courses bravely through the veins, and every limb and muscle rejoices in action. The bosom swells with high hopes, which disappointment has not yet chilled with its paralyzing touch. The young are wont to place confidence in man, in human improvement, in truth, and in the power of endeavor. Experience has not yet made them timid, nor broken the spirit of adventure. The future rises up before them gorgeous with rich promise, and opulent in hidden resources. Religion chastens, but it does not dim these vivid conceptions and lofty aspirations of the young. Very often, indeed, the discoveries of faith far outstrip and outshine the visions of fancy ; and what was sheer extravagance in the expectations of the natural man, becomes an object of sober and reasonable pursuit with him who has received an endowment of strength from on high. It is a great point gained when we can get young men, constitutionally prone to adventure and activity, who love labor, and fear nothing—whose bounding hearts impel them onward, as if conscious that to will and to achieve were tasks equally practicable—it is a great thing to get all these elements of efficiency fairly embarked in some holy enterprise, in which the smallest degrees of success might

satisfy the most ardent ambition, and the grandeur and certainty of whose triumphs can sustain the spirit of man under all the vicissitudes of hope deferred. Here is found precisely that conjunction of circumstances which is most favorable to the highest development of the best qualities of the heart and the intellect. The inspiration of an object divinely sublime, and yet in closest contact with all the benevolent feelings; the prospect of a glorious reward, acting without prejudice to conscious, disinterested philanthropy—infallible guarantees of ultimate, complete success—offer a combination of motives that can not fail to exalt the human powers to their utmost capacity, and even to make ordinary men great.

In addition to the inspiration of ennobling pursuits acting upon the plastic nature and fervent temperament of fresh and buoyant life, Christianity furnishes to young men other and peculiar elements of strength. "*The word of God abideth in them,*" and they are thus supplied, from the beginning of their career, with rules of action and maxims of life perfectly adapted to all their circumstances and wants. It is not necessary to prove that the Bible, which is the expression of Divine wisdom, announces to man the true method of life. It contains the mind of God, and makes known to us the decisions of the highest intelligence. In all matters of high moral import, it *reveals* to us, in anticipation of experience, those great practical lessons which can not be learned elsewhere, if at all, but by years of careful observation and laborious experiment. Wisdom acquired by methods so tedious and expensive, usually comes too late for any valuable purpose, after life has been exhausted in fruitless, misdirected endeavors, and its energies have been impaired, and the heart saddened by discouragement and discomfiture. Life commenced and prosecuted under the infallible guidance of the Divine oracles, escapes all such retarding influences. Its movements *begin* in the right direction. Its energies are saved from the wear and the waste of unsuccessful essays

and of an endless empiricism. The character early acquires compactness and solidity, and that momentum which is derived from fixedness of purpose and singleness of heart.

There is great advantage, also, in the Divine authority of the rules which religion prescribes for the conduct of life. Its announcements are so many of the decrees of Jehovah, of which it is not in human folly to question the wisdom, and to which nothing short of absolute madness could hope to offer successful resistance. Obedience, therefore, becomes the highest dictate of reason as well as of conscience. All the interests of time and eternity are involved in a frank, earnest concurrence with these expressions of the Divine will. After God has spoken, there are no doubtful questions to settle — no wavering probabilities for scrutiny and adjustment. It only remains for those who have heard His voice to gird up their loins and hasten to the accomplishment of an appointed task. It must be obvious to the slightest reflection how much the business of life is simplified by this authoritative settlement of doubtful questions, and the subordination of all its pursuits to one controlling principle. They who choose to follow other guides, necessarily lose this powerful element of efficiency. They must often hesitate in the choice of their rules of action — they must often falter in the pursuits to which they finally devote themselves, and often fail in the attainment of their objects, through the insufficiency of worldly motives to sustain untiring activity. They hang in equipoise, while others, obedient to the Divine law-giver, advance in the race. They stop to reconsider where the demand is strongest for accelerated motion. They find the incentives to which they have yielded up the direction of life too feeble to sustain them. They doubt, under the pressure of toil and weariness, whether they have not consulted ambition and avarice at the sacrifice of higher interests — whether they may not have thought too little of the claims of repose, or too highly of reputation. They discover too late some lack

of congeniality for the scenes or society upon which they have been precipitated by levity, or pride, or indolence. Above all, will the thought that God is not in all their schemes, and that they tend to an issue upon which Heaven's blessing has never been asked nor promised, often obtrude itself, to relax the sinews of effort, and even to sadden the triumphs of success. Such misgivings are most likely to come upon the mind in its days of doubt and despondency, when the hand is tremulous and the heart faint. Just then it is that the Christian most feels the support of his principles. "The word of God abideth in him," and he travels on "from strength to strength." It is his infallible counselor in a time of perplexity. It assures him of deliverance from all dangers and all disasters. It sustains him most completely when all other supports confess their insufficiency. Its light is most intense in the darkest day, and it raises the loudest notes of victory when its devoted champions are borne on their shields from the mortal conflict.

The Christian young man gains another element of efficiency in the permanence of the influences under which his character is formed—"the word of God *abideth* in him." From youth to old age, through all of life's changes, he walks by the same unerring light. His eye is fixed upon one object. His pursuits obey one great law, and all tend to a common grand result. Life's entire energies are concentrated upon a point which becomes henceforth the goal of all his efforts and aspirations. Lower worldly maxims lose their force and application with the progress and mutations of time. The appetite becomes sated with enjoyment or paralyzed by age. Disappointment, or the sober second thought of experience, dissipates the illusions of ambition. Hardly any worldly motive but avarice, confessedly the lowest and the worst, is accustomed to maintain its sway to the close of life. Failure, or change in the ruling principle, necessarily destroys unity and continuity of action; and enterprises

begun in the thoughtlessness of youth, are abandoned as hopeless or unworthy by sober manhood. The tastes fluctuate. Imagination refuses any longer to gild the phantom with which it at first seduced the unwary. With these changes come changes of purpose, and even middle life finds itself unsettled and wavering, shorn of its strength in its very prime and unwasted vigor; while the latter days of an irreligious life are almost invariably tasteless, unsatisfactory, and to all the higher ends of existence absolutely useless. Such a life has, and can have, no pervading unity. Its efforts are unsteady and fitful, as they needs must be from the variable and conflicting impulses of which they are the result. How different the history of him who has chosen God for his portion in early life, and made the Divine will his one rule of action! "The word of God, which abideth in him," is "quick and powerful," and ministers an unfailing supply of living, powerful resources. It has a rule of action and a ministration of strong impulses for each period and exigency of our earthly existence. Buoyant youth and sober manhood it links together in an indissoluble unity of interest, and hope, and effort; and it quickens the slow pulses of hoary age with prospects more radiant and exhilarating than ever rose before the visions of childhood. Now it is chiefly in this steady and unfaltering devotion of the entire life to a single object that we are to look for the secret of all eminent success. It was to this continuity and intensity of effort in a single direction, rather than to any special attributes of genius, that Davy, and Cuvier, and others, were indebted for their eminent achievements in science. For the production of great characters or great actions, there is wanted the early adoption of some worthy object of pursuit—its steady prosecution through all the vicissitudes of life—and an earnest, fervent temperament, which stirs old age itself with living impulses. How completely religion, embraced in early life, satisfies these indispensable conditions, we have already seen.

The presence and supremacy of Divine truth, which pervades the life with an influence so benignant, and produces such strength of character and efficiency of action, performs for the young another function very noticeable and important. It offers itself as a guide and counsellor at a period of life when there exists the strongest indisposition to listen to human advisers, and when submission to human authority is often deemed incompatible with a manly independence. This tendency to revolt against the admonitions of age and experience is among the most unaccountable of the characteristics of young persons, especially of those who are early removed from parental control. Every teacher finds in it a chief obstacle in the way of a satisfactory discharge of his duties, and it often proves a fatal barrier to that moral and mental culture which is the proper business of education. Our reference here is not to that reckless folly peculiar to low and vicious dispositions, which makes a pastime of perpetrating petty crimes and violating good order, and slides into vulgar profligacy through the spontaneous tendencies of a base and intractable nature. Youths of a more ingenuous character, by no means deficient in good impulses and manly aspirations, often fall into the delusion of regarding obedience, and all manifestations of deference for age and authority, as some reflection upon their dignity, and an indication of a tame and timid spirit. They place *their point of honor* in violating the order which would protect their retired hours from intrusion, and in contemning the solicitude and counsels that would encourage and guide to mental improvement, and conserve their moral sentiments and character. They avoid, as a reproach and a stigma, all suspicion of recognizing the restraints and reverencing the ordinances of religion. They are ashamed of having it thought that they bear with them some respect for the holy influences of home recollections and sympathies—some tender remembrance of mother and sisters—some dutiful reverence for the authority and instructions of a father.

This false honor and false shame too often tyrannize over conscience and the heart — prove too strong for the love of knowledge and distinction — too strong for the restraints of law and morality. I have seen fine young men, endowed with genius and high aspirations, in whom this absurd, unnatural controversy with their own real sentiments, as well as interests, had assumed the form of a monomania, directed against every influence solicitous to promote their well-being and restrain them from recklessness. More distressing cases never occur than such as leave no power for good but in a rigid exercise of authority—a remedy little adapted to cure, though it may sometimes restrain the folly which so pertinaciously revolts against influence, and thinks it dishonor to listen to good advice. Religion offers the only remedy, and, in certain temperaments, the early inculcation of its principles constitutes the only preventive of the unmanageable evil under consideration. The fear of God, once established in the mind, will often prove an effectual antidote to the bad independence which denies respect to age and allegiance to authority. The most vaulting ambition may not deem it a degradation to do homage to Jehovah. The perverted sentiment of honor which spurns the advice of teacher and parent, may yet acknowledge that God's counsels are worthy of some respect. The pride that can not stoop to confess a fault or to avow purposes of amendment, may consent to bow in submission to an authority which is confessedly supreme, and to do homage to a power too high to provoke envy or to tolerate disobedience.

The revival of early religious impressions has saved many a reckless youth, who obstinately refused to be guided by any human authority or influence. The dupes of bad example and perverted sentiments of honor sometimes discover, with surprise, that their awakened deference for Divine authority has, without provoking jealousy or wounding their self-love, brought them into perfect harmony with laws and

restraints against which it had been their pride and their business to wage perpetual war. It may be affirmed, without qualification, that there is always hope for a young man in whom the great truths of religion have made an early lodgment. They have a tenacity of life beyond what we are accustomed to think of. "The word of God abideth" in the instructed son of Christian parents, and makes disclosure of its latent energies at times and in ways which we least of all anticipate. It whispers good counsel, and utters notes of warning in hearts apparently dead to its influences, and itno ears contemptuously closed against the most faithful admonitions. How often have our unbelieving fears in regard to thoughtless, reckless youth, been signally rebuked by their sudden and unexpected conversion! How often have we seen the graces of a backslidden young man revived again after years of neglect and apparent indifference to Divine things! If we are compelled to admit that some cast off the restraints of early education, and even of a religious profession, and apparently "make shipwreck of their faith," we are also bound to acknowledge, for the honor of Divine grace, that a large proportion of them turn again to righteousness. Some good, reviving influence from heaven visits them. Some array of affecting circumstances—some hour like this, when tender remembrances come up to mingle with the fears and hopes of the future—perhaps the thoughtfulness which an actual entrance upon serious, active life forces upon them, is made the occasion of a recurrence to holy first principles. The slumbering elements of eternal truth then awaken into new life. Repudiated conscience trembles into new consciousness and power. The tender associations of childhood and home—the mother's tear—the family altar—the joyous, holy experiences of Christian fellowship and heavenly hopes, rise up before the soul's eye with the energy of a Divine resurrection. All honor to the powerful word, which through so many dark months and years slept, but did not die, in

these returning souls. "The word of God abideth in them," and is likely, some day, to make its power known. So strong is the evidence of past experience on this point, that I always *expect* young men, who have been piously trained, to be converted. I expect to hear, if I do not personally witness it, that they who for a time yielded to worldly influences and strong temptations, to the dishonor of their Christian profession, have returned again to Zion with songs; and my reliance for all this is in the vitality and Divine potency of "the word of God." They *may* reject it altogether, but I rather expect impressions so early, so deep, and so divine, to remain permanent and effectual for saving ends.

Christian young men have won, through the Gospel, another victory. They have "overcome the wicked one." He secures a mighty advantage for life's entire career, who, at the outset, solves the great problem of his existence. The conflict between good and evil, in which the greater number of men pass all their days on earth, has formed a fruitful theme for moralists and theologians, Pagan and Christian, ever since the phenomena of man's intellectual and moral nature became objects of research and observation. Some of the earlier Christian sects, as well as some schools of heathen philosophy, believed in the existence of two great principles, a good and an evil principle, engaged in a perpetual conflict for dominion over the universe and in the heart of man. Human life was exhausted in this terrible struggle, and its happiness or misery was very exactly proportioned to the relative ascendency of these warring elements. The undecided strife was thought to be often transferred to a future state of being, when other ages of undefined duration were spent by the soul in struggling onward to its ultimate destiny. This theory expresses very accurately the usual history of man's interior life. It does not exaggerate the fierceness of the protracted contest here, and only errs when it concedes to the hapless victim of an unequal fate another trial

beyond the boundaries of the present life. The Gospel adopts this idea of human life in a modified form. The sore conflict is carried on, not between two demons, but between God's holy law and the sinful dispositions of man. It may be prolonged to the hour of death, but no "device or work" is done in the region beyond. It *may* be brought to a successful termination in early life, and even "young men" have often "overcome the wicked one." The true Christian idea of this inner conflict is expressed by St. Paul: "The flesh lusteth against the spirit, and the spirit against the flesh." Early piety puts an end to this doubtful strife, and leaves the young man free to enter, with an undivided heart, and untainted principles, upon the high moral vocation to which his whole existence is consecrated, with no evil habits to unlearn —no counteracting forces to resist—no internal insurrections to suppress beyond the infirmities of a fallen, but renovated nature. A career of virtue and usefulness, commenced under such auspices, has the fairest promise of certain, eminent, complete success. Whoever begins life without a settlement of this great preliminary question, with an unsubdued enemy ambushing his every step, has but two possible alternatives before him. He must either yield himself unresistingly to the foe, and consent to the forfeiture of his life's great ends, or, what is more usual, spend his resources in an endless, bootless conflict, under conditions that render victory impossible, and deprive partial success of all its value. He writhes in a consuming fire, which, though sometimes smothered, is never extinguished. He never "overcomes the wicked one," nor ever attempts so much, but only to keep him at bay. He is, consequently, forever in the midst of the conflict of appetite and passion, but never clears his path of enemies farther onward than he can reach with the point of his sword. His life is spent in alternately rolling up the stone of Sisyphus, and starting back from its inevitable recoil. As he does not aim at being a thoroughly good man, real im-

provement is impossible, and partial reforms only serve to mark his varying gradations in vice. Meantime, his moral diathesis becomes more and more deplorable, by the lowering of his principles, by the growing obtuseness of his moral sentiments, and by the imperceptible formation of habits that strengthen the tendency to evil by something like the sanction of an organic law. The sort of moral progress which we are attempting to portray is illustrated by familiar phenomena of a student's life.

The ingenuous youth, who holds himself obliged in conscience, and in all manliness, to make the best use of his opportunities for improvement, soon finds the performance of his duties easy and agreeable. Every day's industry and perseverance add to the facility and comfort of his progress, and he speedily attains to such feelings and habits that it would cost him a struggle to omit a duty. An hour spent in sleep, which ought to be devoted to improvement, wounds his self-respect, and really becomes a source of more annoyance than all the mental efforts of a month's toil in the study and the recitation-room. Such a student, it is obvious, must soon find himself within the range and action of impulses that insure the highest mental improvement, while they quite disarm all petty temptations to indolence and irregularity. Another enters upon the scholastic career with lower, though not with dishonorable aims. He satisfies his sense of obligation and self-respect by such a performance of scholastic tasks, and such attention to order, as may leave a convenient margin for self-indulgence, and yet not be quite incompatible with proficiency and respectability. This theory of the student-life seldom fails to produce in practice an abundant growth of evils, and to lead to the ultimate forfeiture of the chief benefits of education. As some duties are to be neglected, each, in its turn, becomes a candidate for repudiation. As some liberties are to be taken, the mind is thrown upon the comparison of all minor irregularities, in order to

make its selections judicious in number and kind—in time and degree. A few months passed under the auspices of such a code of scholastic morals usually stamp their complexion upon the whole college-life. The indolence and the irregularity, from being occasional, become habitual. They come to be regarded as privileges and enjoyments, and studious industry a burden and a bondage. What can be wrested from the claims of industry and order is won for pleasure and social enjoyments; the rest is a painful sacrifice to necessity. In the end, the performance of duty inflicts a pang, and the period of education becomes a weariness to the flesh, too often a preparatory discipline for an unsuccessful, unhonored subsequent career.

An illustration borrowed from moral, rather than mental aberrations, inculcates the same lesson in another form. A young man leaves the safeguards of home and of parental supervision, alive to all the seductions that beset his new and exposed career, and ambitious of forming a pure and lofty character. It is a wise, and not an unusual measure of precaution which he adopts, when he arms himself with high resolves, and sometimes with a formal pledge, against every approach toward deadly evils, from which he is purposed to keep his morals pure. From every circle and every incitement which might lead to the violation of his vow, he stands aloof, and writes *accursed* upon every inebriating cup. In this position he stands secure, defended by an impregnable bulwark. He "has overcome the wicked one" by a single manly resolve. Appetite itself quails before decision of purpose, and the brave youth pursues the quiet tenor of his way, hardly more exposed to the vice of intemperance than to commit theft or suicide. His associate is skeptical in regard to the danger, and scorns the cowardly precaution against himself. He does not intend to be intemperate, and still less to betray a suspicion of the strength of his own virtue. He will naturally test the value of his reserved rights by their

occasional exercise. Bashfully at first, infrequently, stealthily, and only on fit occasions, and in reputable company, does he become initiated into mysteries over which not songs and merry conceits alone shall be poured forth, but bitter tears and unavailing penitence. The restraints, meantime, which respect for public opinion or the dread of exposure imposes, and the reproaches of a condemning conscience, constitute a serious drawback upon the pleasure of unlawful indulgence, while the ever-sinking scale of virtue, which honor, fear, and shame incite him to uphold, is maintained at its actual elevation by efforts of self-denial a thousand times more difficult and painful than it would cost to smite down the demon appetite, and at once deliver the falling spirit from its degrading bondage.

It should be remembered, too, that this struggle to keep out of the lower depths of degrading vices by those who, in spite of all warning, resolve to disport themselves along the steep declivities that lead to the inevitable abyss, is not a struggle for virtue, nor entitled to any of its immunities or rewards. Every manly effort to break away from the power of a bad habit, and ascend to the dignity of a pure life, is likely to improve the moral sentiments, and evolve some new moral force. Such an *attempt*, made in the integrity of the soul, always has in it a redeeming element, and even unsuccessful efforts, a thousand times repeated in the same spirit, never wholly lose their virtuous character. But he who proposes to do homage to honesty, or temperance, or chastity, or truth, or any other virtue, *to a certain extent only*, commits a crime against all real virtue by the hybrid conception. He fairly takes upon his conscience the guilt of all the degrees of vice from which a selfish prudence alone restrains him; and we may be sure that he only waits to obtain the consent of some low interest, or to secure guarantees or indemnity against some anticipated injury, in order to do all the evil from which any motive lower than the fear of God and the love of righteous-

ness now restrains him. Of all the villainies committed under the sun, we most indignantly condemn the cautious, well considered devices of a cool, forecasting man, who aims to secure just so many of the gains of dishonesty as he can, and escape the disgrace and the penalty of detection. The morality of this righteous judgment is justly applicable to all those whose theory of life allows them to stop in the career of virtue whenever it becomes too rough and arduous, and to drink of the cup of vice till they get too strong a taste of its nauseous or its poisonous dregs. These are bad men — not only to the full extent of all the virtues which they discard on vicious principles, but also by the full measure of those which they practice from low and corrupt motives—not only to the extent of all the vices in which they unscrupulously indulge, but also by the whole number and degree of those which their hearts approve, and from which they reluctantly refrain from no higher sentiment than cowardice or cunning. In the sight of God and of sound ethics, there is no such thing as partial virtue or piety in the man who has resolved to reserve to himself the practice of certain degrees of vice or sin, such as he may deem consistent with convenience or a good name. It is, no doubt, highly expedient to sin with moderation. Unlawful pleasure may be prolonged by subtracting some degrees from its intensity. They who never even aspire to "overcome the wicked one," may have good reasons for subjecting his acknowledged authority to certain limitations; but the compact that imposes these checks, and settles the conditions, betrays collusion with the foe, and is treason against God. True virtue and piety begin when all compromises with sin are at an end, and when the soul has pledged itself to unconditional obedience and devotion. Life begun and prosecuted under the sanction of so high a consecration. can not prove a failure. Dark days may lower over its path way. Sore struggles may be appointed as tests of sincerity, and for the discipline of those who aspire to do the bidding

of God in a higher sphere, but for ultimate discomfiture there is no place in such a career. The spirit in which the enterprise is conceived is a pledge of success. Its lofty aims brings it into alliance with unfailing Divine resources.

In passing on to apply some of the practical lessons suggested by this discussion, I shall transpose the order of its topics, and accept my first theme of exhortation from the conclusion of the argument.

I. "*Overcome the wicked one.*" Lay the foundation of success in all the moral and intellectual enterprises to which conscience and your own generous aspirations invite you in a decisive, unqualified, instantaneous renunciation of every bad or doubtful habit, and in a brave, unreserved, immediate, life-long devotion to every virtue and every duty to which you are held by any obligation, divine or human. To young men, far more than to middle life or old age, is applicable that startling passage of Holy Scripture, "Behold, *now* is the accepted time; behold, *now* is the day of salvation." Genuine conversions are always sudden. Visible progress in virtue may be slow, and its beginning inappreciable; but the hour which witnesses the entrance of the new principle, and plants the germ of a new life, constitutes a well-defined era in the moral history of a man, as well as a memorable crisis in his moral character. The vacillations that precede, and the struggles that sometimes follow the moment consecrated by high resolves and heavenly grace, may be remembered as parts of the same period of doubtfulness and darkness, but they are historically distinct, and lie on opposite sides of the great turning-point in character and destiny. Whoever would reform his life, and "turn from the power of Satan unto God," must begin by having faith in his own deliberate purpose, formed in the fear of the Lord, and in reliance upon heavenly grace. Such a purpose is the starting-place of every successful enterprise of virtue and improvement. Let the young man who aspires to become either virtuous or wise, take his

position on this high vantage-ground. Let him inquire if he has not brought with him thus far some unsatisfied convictions of duty, and purposes of reform and improvement which as yet have found no realization in the daily life. We need not admonish him that the tendency, the error, the sin, which now has but a feeble hold upon him, and will readily yield to the corrective force of virtuous resolution and manly effort, speedily makes for itself an impregnable stronghold in the inveteracy of habit, and is thus enabled to bid defiance to all ordinary reformatory endeavors. These incipient vices make haste to expand into prolific sources of evil, and to pour their polluting streams into the tide of life. It has long been with me an established opinion, that the majority of educated men pass through life shorn of half their strength for want of a symmetrical, well-expressed mental and moral development. Hardly less considerable is the proportion of young men engaged in a career of education, who forfeit its chief benefits, and go forth unfurnished for the demands of life, just because they will not be at the pains of correcting petty faults before they become habits, and of forming a virtuous, manly, vigorous character at the only time when such an achievement is possible. Some minds pertinaciously resist all attempts to ingraft more liberal ideas and elevated sentiments, more refined tastes and more graceful manners, upon their original stock. No skill or assiduity of the teacher is able even to eliminate the provincialisms and vulgarisms of their spoken and written language, to correct an unnatural tone, or reform an ungainly attitude or gesture. No friendly converse can lure them away from the deteriorating, vulgarizing associations and affinities to which they yield up body and soul from the moment they cross the threshold of a place of education. A few weeks or a few months of vigilant self-inspection and yielding docility, of vigorous resolution and manly effort, are sufficient to correct such faults and supply such deficiencies, and to purify the literary neophyte

from the grosser elements derived from careless training or unfortunate associations; but this is a price which he can not be induced to offer for improvements indispensable alike to success and respectability in his chosen career.

I dwell the more at large upon this lower and less important aspect of a great practical evil, not only because I would make manifest the baleful tendency of an error into which many fall with little forethought of consequences, but because we have here a palpable and unsuspected illustration of its higher moral bearings. We readily condemn the folly of the reckless youth who resolves to carry with him into life all the bad tastes, and vulgar sentiments, and coarse manners, and low habits which he brought to college, as well as all that the worst associations of a college can impart to him. What shall we say, then, of him who, with equal levity, passes through this forming period, not of life only, but of being, disfigured with moral blemishes, and making no effort to deliver the soul from the vicious habitudes and hateful malformations that are to be the burden and dishonor of its entire existence? It is by temptations as feeble, and for indulgences as worthless, as any that ever blinded and enthralled the victim of indolence and degrading impulses, that many a thoughtful and high-minded young man consents to a forfeiture of all good hopes, and thwarts the great designs of Heaven's mercy in behalf of his soul. It is because he will not allow grave care to cloud the enjoyments and disturb the occupations of the present moment, that he goes on from year to year preferring dreams to realities. It is because he lacks the nerve to interfere with illusions which he knows can only deceive and ruin him, that he madly trifles with imperishable interests, and braves whatever there may be of danger in God's wrath, when provoked to the uttermost by a guilty man. Who can hope to break the spell by which "the wicked one" holds such a man in vile durance? Who, to gain his audience for the sober lessons of

truth? And yet he must pause and think—he must struggle and break his bands asunder—he *must* smite his enemy with a deadly stroke, or prepare for evils which an archangel's intellect can not compute. This series of postponements must soon be exhausted, and that last hour come in which even prayer and a soul-struggle can not be of any avail. Under such conditions, it is not like a man to shrink from this inevitable crisis. Young man, fear to plunge into life with life's great problem unsolved. You venture out upon a bottomless sea with a millstone hung about your neck. Subdue the enemy within your own bosom, and then may you go with a whole and a brave heart into the great conflict before you. You would be strong, valiant men, fit for worthy enterprises. Begin this great conflict of life by trampling Satan under your feet. Make alliances with God, and holy men, and good angels, and you shall win the field. To-day, if ye hear His voice—to-day, if you will be wise or strong, "harden not your heart."

II. *Let the word of God abide in you.* Treasure it up in your heart as an unspeakably precious deposit. God hath bestowed upon you no better gift. It is the expression of His own ineffable wisdom. He sent you into this world of trial a stranger and a pilgrim; and this is the infallible guide which he ordained for your safety and salvation. Follow it implicitly. Obey it reverently. Listen to the oracles Divine with profound, absolute devotion. To profess faith in the Bible as the veritable word of Jehovah, and, at the same time, to withhold obedience, involves a gross inconsistency peculiarly unworthy of a rational, intelligent man. Without dwelling further upon the moral aspects of such a delinquency, we commend a reverent and habitual recognition of the "word of God" as the source of mental power, and an incomparable auxiliary to great intellectual achievements. It has been said, most erroneously, by a great ethical writer, that when a course of right action has become habitual, it is no

matter how soon the reasons for its adoption are forgotten. On the contrary, it is a radical defect in mere habitual virtue, that it speedily degenerates into dull, irksome routine, and gradually loses the vitality and earnestness which are essential to all high performance. For this paralyzing tendency there is in most constitutions no remedy but what may be supplied by the power and permanence of the actuating motive. So long as the mind is kept under the influence of strong and predominating considerations and interests, its energies are likely to be kept in full play, and neither habit nor old age can dry up the sources of its vigor and activity. We know of no mental habitude more favorable to the full development and lasting efficiency of the intellectual powers than that of keeping the soul in perpetual, conscious communion with its highest sources of activity. It is an inspiring, as well as a hallowing thought, that we are performing a part assigned to us by the Divine wisdom, and in accordance with God's own specific directions. Something of a Divine influence, we had almost said of the divinity itself, rests upon and pervades that mind which derives its maxims, and imbibes its spirit from Heaven's living oracles. "Whosoever drinketh of this water shall never thirst—it shall be in him a well of water, springing up into everlasting life." Once enthroned as the supreme arbiter of human pursuits, the word of God is able completely to harmonize the soul's jarring, conflicting impulses, and to bring the emotional and moral nature of man into fraternal alliance and co-operation with the understanding. The sublime principles and sublimer hopes which it supplies become incorporated with a new life, of which every purpose, and plan, and effort is instinct with a power more than human. The indwelling monitor, heeded thoughtfully and reverently obeyed, grows to be the source of all genial aspirations and joys, as well as of authority. Obedience to such a rule of life, begun early, and carried out in all of life's pursuits, consciously and cor-

dially, inspires our entire earthly career with something like the buoyancy and freshness of perpetual youth. It supplies an antidote for distaste and discouragement—it supplies all needful resources against the day of defeat or disaster, by making God a partner and co-worker in all our enterprises. It is the only expedient known either to philosophy or experience for furnishing with an adequate supply of cheering, invigorating motive, the rapidly approaching period of sere and sapless old age. The young man in whom the word of God abideth and reigneth has discovered the fabled herb which bids away the fell disease of age, and beautifies and refreshes the soul with perpetual youth. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

III. Finally. "*I have written unto you, young men, because ye are strong.*" Bodily and mental vigor belong to the young, as physical attributes. Their energies are fresh and unwasted. They plan courageously, and execute with a strong hand. These are spontaneous tendencies of youth, and they indicate very intelligibly the duties of this period, so important in the history of human life. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth." Be strong. "Whatsoever thy hand findeth to do, do it with thy might." Make the *most* of the powers intrusted to you. Cultivate the habit of *doing your best* in all your undertakings. Put your highest energies in requisition. Summon to your aid the strongest impulses which the enterprise in hand is entitled to enlist in its favor. You are a student. Strive to go to the bottom of every subject of investigation. Aim at nothing less than a thorough knowledge of every author and every branch of science to which you direct your attention, less for the scholarly acquisitions which it insures, than for the mental habits it induces. Accustom yourself to superficial study and negligent investigation, and

you soon become incapable of any other. The mind speedily learns the bad art of being satisfied with this degraded standard of performance, and of thinking well of its mean attainments. It ceases to know, or even to suspect, that there are depths beyond the measurements of its own short line, and in the very profoundness of its ignorance grows conceited, and egotistic, and flippant. Some years consumed in scholastic pursuits, conducted on such a plan, are likely to establish mental habits utterly incompatible with any masculine development or honorable achievement in after life, just as the prisoner, long confined to his cell, loses the power of vigorous and graceful locomotion, or as the invalid, bed-ridden for half a lifetime, never afterward aspires to do more than creep softly along covered piazzas and shady alcoves. On the contrary, earnest, vigorous intellectual effort soon becomes easier than any other, because it rallies the mind's best powers, and is sustained by its strongest impulses. Such occupation is always pleasant, because distastes and ignominious sloth fly from the presence of a manly, vigorous movement; and honorable success, which earnest, brave endeavor never fails to secure, is itself an independent source of interest and satisfaction perpetually renewed.

I would inculcate the same doctrine in regard to all of the occupations in which an educated young man is likely to engage. Never enter upon any pursuit or profession which you do not deem worthy of your attention; and when your career is once resolved upon, devote to it your undivided energies. Aim at the highest excellence. *Do your best.* Some departments of professional life present stronger incitements than others to this generous outlay of earnestness and endeavor. The urgent competition of the bar, and the fact that its efforts are usually made in the presence of learned judges and advocates, who would not fail to detect and expose empty pretensions, afford, perhaps, the best guarantee against indolence and superficial attainments — a guarantee, however,

which has not been able to exclude from the forum a considerable number of incompetent men. The physician performs his functions in a more private sphere, and, for the most part, in the presence of unprofessional spectators, where it is more easy to make pretension and bluster pass for science. The danger of being content with superficial attainments, and of falling into habits of mental lethargy, is proportionably increased, and with it the need of moral incitements to a faithful and wise discharge of duties as important and sacred as any which do not more directly act upon the moral and intellectual interests of man.

It is worthy of special observation, that those professions which are most intimately concerned with the highest interests of the race, are more than others remote from the operation of ordinary worldly motives, and, to a greater extent, left to the power of conscientious and religious considerations. This is eminently the case with teachers of youth, whose functions are never effectively performed without such a degree of professional enthusiasm, or of conscientious devotion to duty, as will supply the resources of strong impulses and unfailing earnestness. The man who has nothing to bring to these duties but so much work for so much pay—who retires satisfied when he has read his lecture, and made his criticisms, and recorded delinquencies, may be pronounced wholly unfit for the responsibilities of a profession which acts upon *mind*. He might become a respectable artisan or laborer, but not a teacher of youth. He is not fit to be trusted with the culture of intellect. He does not sympathize with its wants or destinies. Whoever rightly comprehends these will shrink from the responsibilities of the teacher's profession, or he will labor to satisfy them with all the solicitude that a sense of personal and religious obligation can inspire. He will habituate himself to reflect that he is engaged in making impressions that must remain ineffaceable and immortal —that he is giving to mind such developments and tenden-

cies as it shall bear with it through eternity—that no other man can correct his mistakes, or supply his deficiencies, or atone for his faults. What he does must remain forever essentially unchanged; what he neglects to do will remain undone. Even professional enthusiasm, without this higher sense of the moral relations of his calling, will prove an insufficient incitement to fidelity to the claims of duty. It may insure all due attention to pupils of quick parts and aspiring minds, but this is precisely the class which has least occasion for the teacher's aid. The less gifted, the tardier mind, the timid, the thoughtless, and even the indolent youth, has claims upon the teacher not less sacred; and the untiring zeal, and patient, conscientious fidelity with which he applies himself to the self-denying work of developing *such* minds, in so far as they are susceptible of improvement, and of *doing his best* with every individual committed to his instruction, constitute the highest test of excellency in his vocation Whoever is above or below this toilsome detail — whoever does not think *any sane mind*, made immortal by its God worthy to engage his solicitude and his labors — has no special calling to the work of a teacher. He may win a reputation by his success with apt, ambitious pupils, but his negligence, impatience, contempt for others, who are also to be trained for eternity, intellectually as well as morally, and the scantiness of whose resources the more urgently demands a painstaking culture, are offenses against humanity and morality which it would not be easy to characterize by epithets too strong. I dwell the more earnestly upon this topic, because a very considerable proportion of our graduates engage either for a season or permanently in the business of teaching, and I would inspire them with a deep sense of the responsibilities they perhaps too inconsiderately assume. I would encourage them to enter upon this work with enlarged views and the most Christian purposes. It ranks next to the Christian ministry in its intimate relations with man's highest interests, and

in the dignity of the greatest usefulness. More properly, it is itself a Christian ministry, co-operating with the Gospel in exalting the human family to intelligence and purity, and in fitting men for the joys and occupations of heaven. Lower views than these of the teacher's function will prove too feeble to sustain his vigor and fidelity under the trials and distastes incident to his vocation, and to resist the temptations to discouragement and relaxed effort which perverseness, indolence, and inaptitude will never fail to supply; while the consciousness of toiling, not with the low ambition of qualifying a few more gifted pupils to acquire distinction in literary or professional life, but with the holy purpose of preparing *all*, according to the measure of mental capacity bestowed upon them by the Creator, for the destinies of their endless being, is likely to prove an unfailing source of encouragement and strenuous activity.

In conclusion, I apply the teachings of this discussion to the Christian ministry. All who aspire to this holy function our argument admonishes to come to its toils prepared to put forth the highest mental and moral energies with which nature, study, and the grace of God have endowed them. Here, more than in any secular pursuit, success is proportioned to the spirit of consecration and self-sacrifice in which the work is done, rather than to the measure of native or acquired endowments. Such a spirit, however, supposes the most earnest endeavors to acquire qualifications for usefulness no less than earnestness in the use of them. It breathes itself forth in the preparations of the closet no less than in the efforts of the pulpit. God has joined these things together, and the man who presumptuously puts them asunder does it at the certain peril of his usefulness no less than of his reputation. That Divine grace which, beyond all controversy, is the great element of saving power, does, with great uniformity, co-operate with the clearest, strongest, and most earnest inculcation of truth; while the preacher whose thoughts are feeble,

puny, and obscure, and uttered heartlessly, is never likely to be honored with a sanction which might be mistaken for Heaven's approbation of ignorance or indolence. The Church has never more reason to be ashamed than of ministers who no longer *try to preach well*—who only go to their study to read newspapers and periodicals, and have nothing fresher and better for their pulpit than the dry, cold fragments of oft-tasted feasts, or the yet more refuse and unwholesome viands which the troublous agitations of the moment are able to galvanize into some of the lower forms of life. It is wonderful that the least spark of piety should not deter men from bringing such *cheap* offerings before God. And yet one often hears such moral enormities justified and defended on something like logical and Christian grounds. The minister should not be forever pressing upon his highest notes. He should guard against the danger of exciting expectations which he will not be able, without much inconvenience, to satisfy. It is not quite compatible with humility to labor so incessantly after uncommon thoughts and classical expressions. The minister must *come down* to the common mind if he would not lose the sympathies of his audience. The most common argument of all—it betrays an overweening confidence in human effort, and too little sense of dependence upon God, to lay so much stress upon great sermons. These truisms must all essentially fail of sheltering laziness and folly under their philosophic or saintly garb, since, in so far as they are of any application to the subject, they are embraced by the rule which ever demands at the preacher's hands the *best effort* he is able to make. It is great folly, as well as great arrogance, to talk of *coming down* to the popular mind. The sort of slip-shod, meaningless preaching to which I have adverted, is, beyond all other human performances, incomprehensible by a popular assembly, which grasps with ease and spontaneous intuition the luminous thoughts, and terse, clear argumentation and analysis of a really intelligent, ear-

nest man. There is a contagion in the movement of his spirit, and the hearer drinks in the deep import of his words without a tithe of the labor it costs to sift the eddying chaff of an empty, unimpassioned mind.

The objection with which we are dealing takes it for granted that a sermon, which is the product of thoughtful, studious hours, must be dark with tantalizing metaphysics, or with turbulent scholastic or transcendental jargon, as if the man who thinks most vigorously, and prepares most carefully and systematically, were not more likely, on that account, to speak intelligibly. The theory suggested by our subject, as well as by every rational view of the Christian ministry, is not over-solicitous about the production of great, or learned, or highly-finished, or eloquent sermons; but it does imperatively demand that every preacher of the Gospel should put forth his utmost energies both for preparation and for performance—that he keep his soul all alive to the sacredness and fearful responsibilities of his calling—that he shun as a fatal, damnable dereliction, a negligent, perfunctory ministry, which satisfies itself with decent, easy routine, and deems it no offense to bring into the Divine presence a maimed sacrifice, that costs neither study nor prayer, and conciliates the favor of neither God nor man. So far as results are concerned, the measure of capacity or learning is of infinitely less importance than the spirit in which the work is done. God does unquestionably employ in His vineyard a great variety of talents and attainments, and He honors every man according to the fidelity and spirit of consecration with which he fulfills his mission; but there is no place for the idle—none for those who are only half awake—none for those who are not prepared to "make full proof of their ministry," who are not of a fervent spirit, ready to endure hardness, or bonds, or death, for Christ's sake.

It is a source of unspeakable satisfaction, that, in defiance of ever-multiplying temptations to worldliness and ambition,

so many of the students and graduates of this University are devoted in purpose to this sacred calling. Let them be entreated to remember well that the Christian ministry is not a work for drones. "Be ye strong." "Quit you like men." Make your sacrifices in a liberal, magnanimous spirit. Hold no base parleying with flesh and blood. Ask of the Crucified, "Lord, what wilt thou have me to do?" and let the responsive oracle be henceforth the law of your being. O, rejoice to lay your talents, and your scholarship, and your life at the foot of the cross! "I write unto you, young men, because ye are strong." By the grace of God you can achieve something worth living for. Be ever mindful of what Divine resources are at the command of your prayer and faith. Seize upon them all, and consecrate them all to the service of Him "who hath loved you, and given Himself for you." Shun no labor—no sacrifices. Give the best of your life, of your learning, of your genius, and your eloquence, if you possess them, to Him from whom you have received much more than all of these. You will be enriched by what you give. You will be made strong by the efforts you shall put forth. Such a consecration opens the way to the only true distinction. The only ambition worthy of a Christian scholar here finds its appropriate field of display.

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